



THE HOME COUNTIES MAGAZINE

~~Eng. Hist.~~
~~H. S. Hist.~~

THE HOME COUNTIES MAGAZINE

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Archbishop Whitgift.

From the painting in the Chapel of Whitgift Hospital.

THE WHITGIFT HOSPITAL, CROYDON.

BY WALTER H. GODFREY.

IT is a noticeable fact, and one which impresses itself with increasing force upon those who delight to study old buildings and institutions, that the people of two and more centuries ago always produced something consistently beautiful when—for the exercise of their religious duties, or the freer impulses of their generosity—they felt called upon to build fabrics or found charities, such as those of which the one before us now is an interesting though simple example. Everything was suited to the purpose for which it was designed; an eminent fitness is the first impression one receives, and this produces the charm of which we are all conscious, and which the touch of time so wonderfully completes for us.

To nearly all of our ancient buildings these remarks apply; in their highest significance, of course, only to the magnificent abbeys and cathedrals, which were the direct outcome of that passionate and wide-spread religious spirit which permeated the Middle Ages; but still, in proportionate degree, to the colleges, hospitals, and other buildings which followed them upon their decline. The same spirit seemed to inspire the founders and builders of these humbler institutions; and the old almshouses of Elizabethan times, as well as those of a century or so later, strike one as full of beauty, and suited in every way to the purpose for which they are required. Low, quiet, sheltered, generally surrounding an enclosed quadrangle, secluded from the outside bustle of the busy world, they are exactly fitted to be places where rest and repose may be found for those to whom active life is only a memory, and present existence more or less a trial. Truly typical of these is Whitgift's "Hospital of the Holy Trinity," and though the workmanship throughout is of the simplest character, its peaceful beauty is none the less striking. Once inside that still quadrangle, with the noisy main street shut out from view or hearing, it needs but little imagination to think oneself back three hundred years, in the age of deliberate and slow-paced life, before the revolution of the rushing machine had come.

But before attempting a short description of the hospital as it now stands, it may be well to give some idea of the foundation, and of its scope and aims. It is well known that, following the dissolution of the monasteries by Henry VIII., and owing also to other important economic causes, the number of the poor had

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largely increased, until, every effort having failed to stay the tide by the barbarous methods of branding and hanging, it was found necessary, in Elizabeth's reign, to do something for their relief. Hence the first Poor Law; and hence, also, the opportunity for the charity of certain benevolent persons to find for itself a means of expression. Quite among the first of these, John Whitgift, the well-known Archbishop of Canterbury, saw commenced, in 1596, his scheme for the foundation of a hospital for the aged poor and infirm of Croydon and Lambeth. He chose Croydon for the situation of the hospital, for the place had already become endeared to him through his residence in the old Archbishop's Palace, where he loved to seek some rest from his numerous duties and enjoy the beautiful scenery of the neighbourhood. Here, on the top of the hill that overlooks the palace, and on the outskirts of the little town, he placed the spacious brick building with its "fair court," giving it ample grounds for recreative and productive purposes, and endowing it with the best fields and woodlands of the district. Already important as the home of the Archbishops of Canterbury, Croydon now became better known as the recipient of a splendid gift from the great primate; and Whitgift's Hospital attracted the attention of all the people of the time, in this way contributing not a little to the building up of the town's prosperity. Thus, in 1600, we find the following written by Stow, which shows the interest it excited. He says:

This year the most reverend father John Whitgift, Archbishop of Canterbury, did finish that notable and memorable monument of our time, to wit, his Hospital of the Holy Trinitie in Croydon, in the county of Surrey, by him there founded and builded of stone and brick, for the relief and sustentation of certain poor people. As also a fair school-house for the increase of literature, together with a large dwelling for the use of the schoolmaster.

And he adds:

And these premises he, through God's favourable assistance, performed and perfected, for that (as I have heard him say) he would not be to his executors a cause of their damnation, remembering the good advice an antient father hath left written to all posterity, "*Tutior via est ut bonum quod quisquis post mortem, sperat agi per alios, agat dum vivit ipse per se.*"

In his statutes Whitgift has left us a very fair record of his own intentions in founding the hospital; and his instructions for its guidance and control are very minute. The charity was mainly for the relief of the aged and infirm among the poor of Croydon and Lambeth, of which there "shall be ever thirtie at the least,

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and so many under xl. in all, as the revenues of the said hospitall . . . may bear." Both men and women were to be admitted, but "provided, nevertheless, that at no time above one half parte of the whole number (not accounting in this behalf the wardein nor the schoole-maister) shall consiste of women only." The inmates have always been styled "brethren and sisters," by the founder's express wish, thus retaining even to the present day some traces of similarity to the old collegiate institutions. The two officers of the foundation were the warden and schoolmaster, and these, with the "auncienteste brother, so he be able to goe and walke abroad, or ells the next in auncientye that is able," formed a kind of triumvirate, and were styled the "clavigers," since they each bore a key of *one* of the three locks of the treasure chest. The warden's duties were manifold; the following sets forth a portion of them :

The office of the wardeine shalbe to keepe one of the keyes of the comon chests and dore of the evidence-howse ; to procure that the gates be locked and opened at due times appointed ; and that the keyes on nightes be broughte unto him ; to be present at all admissions and payinge of wages ; to see that all entries be duly made in the lidger booke, and the evidence well and safelye laide up and kepte ; to keepe the keyes of the voide lodgings, and to deliver them to the next brother or sister newlye appointed ; to looke in time to reparations and to all other good husbandry of the hospitall ; to foresee that fire and candells be not daungerously kepte ; to require and exacte of each one of the poore brethren and sisters the observation of the ordinaunces and statuts ; and such as be negligente and faultye, gentlye to admonishe them, or, if the qualitie of the faulte so require, to complaine of the delinquents unto the Archbishop of Canterburye. . . .

The warden was to be chosen from the inmates by themselves, assembled in the chapel. He was therefore, necessarily, an uneducated man, and was rarely able to sign his name. As a result of this, the schoolmaster, who kept the accounts, had things generally pretty much his own way, and, unfortunately, the foundation suffered in consequence. Close to the hospital proper was the small schoolroom, wherein Whitgift wished taught "suche of the children of the parishe of Croydon, without exactinge any thinge for their teachinge, as are of the poorer sorte . . . and two of the better sorte of the inhabitants in Croydon." The qualifications of the schoolmaster are curious, and worth noting. He was to be "a parson well qualifide for that function, that is to saye, an honest man, learnede in the Greeke and Lattin tongues, a good versifiere in bothe the foresayde languages, and able to write well

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(if possible it may bee)." So do the times change, and we change with them! From his constant use of the term "for ever" it is evident how anxious Whitgift was for the continuance of his foundation on exactly the same lines as he had laid down. If he could have guessed the future, and the craze for destruction which was in time to threaten the results of his labours, he would scarcely have been able to write in a spirit of such simple trust that his wishes would be always respected and his statutes obeyed.

But to return to the buildings themselves. Begun in 1596, and completed in 1599, the Elizabethan structure happily still remains, and the visitor who has sufficient veneration for the thoughts and products of three hundred years ago has still the opportunity of seeing for himself how Whitgift planned his home for his poor and infirm "brothers and sisters," and how the workmen of that date carried out the work. With regard to these latter, things do not appear to have gone on so smoothly as one might be led to suppose, considering only the beautiful results produced. There are still in existence letters from the Rev. Samuel Finch (who supervised the building of the hospital) to the archbishop, giving him full particulars of its progress, and also of the difficulties which incidentally occurred. Prominent among these we find bad faith and imperfect work on the part of the workmen, and poor Mr. Finch finds plenty to worry him in his task of overseer. One quotation will be sufficient to show the style of the letters; it also gives us a vivid proof of the change that has taken place in our business life, where, if human nature has remained much the same, it has become deeply hidden beneath the cold commercial spirit of the present day. The brick manufacturer appears to have been unable to carry out his promises with regard to the supply of good bricks for the works, and when Mr. Finch visited "the park," and "went from clampe to clampe," he says "we found here and there good, but they did not equal his own expectation. Fain would he have excused himself, but his handie-work spake against him, and we were so round with him, that he burst into tears, saying he was never the like served in any work; he was ashamed of it, he could not excuse it; it was the wickedness and deceitfulness of the earth. And all be it he could not thoroughly make amends, yet he could be content to do what lay in him, but not of that earth."

The site chosen for the building lay some little way outside the old town, next to the "highway leadinge to London," on the hill directly above the parish church and Archbishop's Palace. It was formerly occupied by an old inn called the "Checker," and is now the very centre of the town, being at the corner of Croydon's four main streets.





Quadrangle, Whitgift Hospital.

Drawn by E. L. Wratten.

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The general architectural character of the building is decidedly "Elizabethan," and marks the transition from the late (or debased) Gothic to the Renaissance style. It is built of red brick dressed with stone. The windows and doorways are of stone, with the exception of the windows looking on to the quadrangle, which have oak mullions. One of the kitchen windows is composed of moulded brick, as is also the label over. The two interior arches of the gateways, in harmony with the chapel windows, are of Gothic design, but the entrance from the street is distinctly Renaissance in character. The chimney-stacks (with the exception of one to the inner gate-house) are only the successors of the originals with their separate shafts. They retain, however, the general shape of the older ones, which if not very elegant, yet is not out of character with the rest of the building. Outside, indeed, the hospital has partaken somewhat of the gloominess which so soon settles down upon buildings in the centre of a town, if proper care is not exercised in their up-keep. To the antiquary and true lover of old buildings, however, its worth is quickly discernible, and the three gables facing North End, which are ornamented with dark bricks (forming, in the centre one, the archbishop's initials, J. C.), make a very pleasant effect. Over the entrance are Whitgift's arms, and the motto of the hospital, "*Qui dat pauperi non indigebit.*" Inside the quadrangle everything is brighter, and, in spite of restoration, the sight of the low red building surrounding its squares of soft turf is pleasing in the extreme.

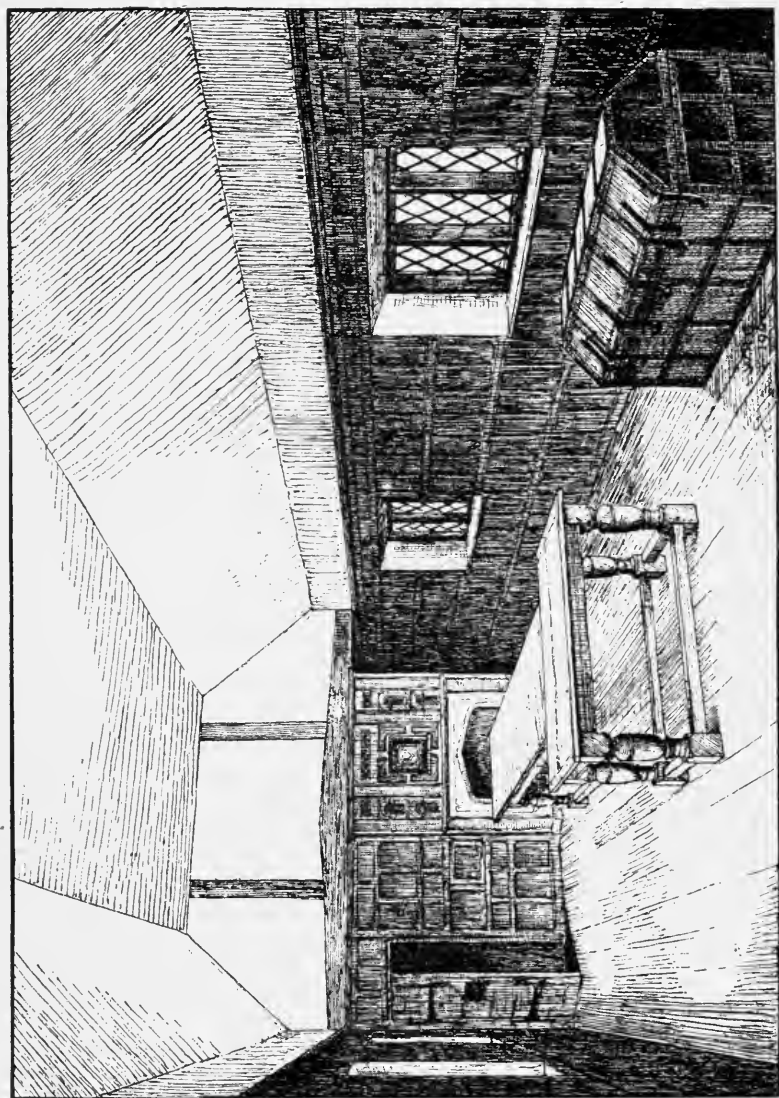
The eastern side, or administrative part, consists of the common hall and kitchen, to the north side of the gateway, and the chapel and two "homes" to the south, on the ground floor; the upper floor being occupied with the warden's kitchen, the audience chamber, and two other living rooms, beside the warden's sitting and bedrooms which form the inner gate-house. The north and south blocks each contain ten living rooms (five above and five below), while on the west there are six rooms each side of the street gate-house, which itself contains two apartments.

Within the quadrangle, in the centre of the gable of the street gate-house, is the old one-handed clock, which is of good design. Given by "Mr. John Shaw, of the Chamber of London," it appears, in 1608, to have been first placed in a "clock-house" which stood over the gateway, and overhung the street; with it in this position, indeed, we have a view of the hospital dated 1795, but before the close of the century it was transferred to the interior. Besides the clock, the hospital at one time possessed two sundials. In the accounts for 1607-8 we read of the carrying of freestone from Lambeth to Croydon for the dial, and of payments to masons for

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“setting it up and making the steps of freestone.” This pedestal-dial must have been in the centre of the quadrangle, and made, no doubt, a most effective addition to its general beauty. Strange to say, we have no further reference to this dial in the books, and therefore we are left in complete darkness as to its fate. Instead, however, we find frequent entries concerning a wooden dial, which is supposed to have been fixed upon the wall in the position now occupied by the clock. It was first framed and painted at a cost of about three pounds in 1629-30, and was frequently repaired, till, in 1672-3, a new one was substituted, costing five pounds. We learn that the earlier one was ornamented with three cups set upon it, a rather singular feature; the last reference to the wooden dial is in the year 1759. Before leaving the courtyard we must note the site of the pump, concerning a lineal ancestor of which the following is recorded: “Memorandum, that his present Grace the now Lord Archbishop of Canterbury, considering the poverty of the House, hath out of his own pious charity paid the charges of altering and fixing the pump in the Hospital yard.” The one before this appears to have been the gift of the archbishop, and was put up in 1685, a former change having occurred in 1635, when the lead from the doomed “plumpe” realised so large a sum as £15 12s. From this we see the considerable variation in the ages of different pumps, some scarcely reaching their majority, while others lasted out half a century.

The principal room of the hospital is the “Great (or Audience) Chamber,” on the first floor, above the Common Hall, and approached by a staircase from the inner archway. It is lighted on both sides, and looks out to the west on the courtyard, and to the east on what were once the pleasure-grounds, which have since been swept away. The walls are panelled to a height of over seven feet with dark oak wainscot, and above the fireplace there is an interesting carved overmantel, bearing the arms of Archbishop Whitgift as the centre of the design. All that remains of the old furniture are two good tables of elm, and a solitary survivor of some eighteen “joynte stools,” the legs of which are of the same design as the tables, the top rail being carved with a simple guilloche ornament. This particular stool is, probably, what is known as a “coffin stool,” now rarely found, except in old churches, but formerly a customary article in every home. The following passage from Thomas Hardy’s “Woodlanders” illustrates their purpose: “Beside her,” he says, “stood a little table curiously formed of an old coffin stool with a deal top nailed on, the white surface of the latter contrasting oddly with the black carved oak of the substructure. The social position of the household in the past was



“The Great Chamber,” Whitgift Hospital.

Drawn by Walter H. Godfrey.

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almost as definitely shown by the presence of this article as that of an esquire or a nobleman by his helmets or shields. It had been customary for every well-to-do villager whose tenure was by copy or court-roll to keep a pair of these stools for the use of his own dead; but changes had led to the discontinuance of the custom, and the stools were frequently made use of in the manner described." Not *one*, but nine pair of these stools, so runs the tradition, were necessary for the use of Whitgift's aged and infirm family, whose tenure of life might so suddenly close that provision had to be made for every emergency. There seems, however, to be some little exaggeration about this, and we may safely conclude that most of the other "joynte stools" existed for a less melancholy purpose.

To this room Archbishop Whitgift, after a visit to Court, used to repair, and here rest for days together among those whom he loved to serve,—to teach himself humbleness, as he said, after dwelling in high places. Till recently there were kept in a glass case here some of the most interesting of the charters and sealed documents relating to the hospital, besides the remainder of the old bowls and trenchers, and the base of the great salt-cellar. Three of the bowls of beechwood, supposed to have been punch-bowls, bear mottoes, such as:

Comfort the comfortless,

and the suggestive couplet,

What, sirrah, hold thy peace!

Thirst satisfied, cease.

In an old "Armada" chest, too,—said to be one of the Spanish treasure chests,—are kept the records of the hospital and two silver-gilt mazers of considerable value; but to these we will refer again later on.

Leading from the northern end of the audience chamber is what is now the warden's kitchen, directly above the hospital kitchen. It contains some interesting pewter plates and other ancient articles, remaining from the considerable stock which existed formerly, and also a small piece of Elizabethan furniture, probably used as a dresser. At the other end of the audience chamber we are led into the "hether gate-house," or warden's apartments, over the inner gateway. These consist of two rooms, one over the other, the upper one being approached by an old oak spiral staircase. They are both beautifully panelled in very dark oak, and retain their fine nine-panelled doors, in good preservation. The sash window in the lower room was inserted in 1767-8, at a cost of £1 15s. 4d.; happily, owing to its position in

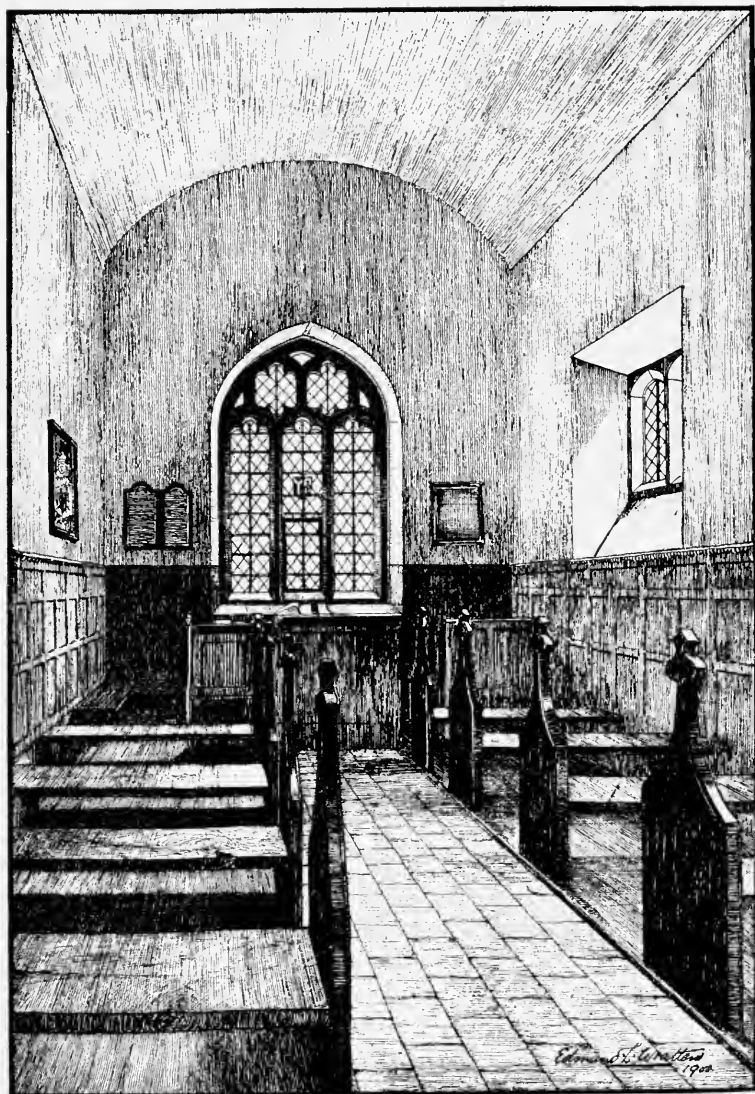
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the centre of the gable, and its having been apparently made to suit the old opening, its insertion has not seriously affected the external beauty of appearance.

The hall below is a pleasant, though simply-treated room, with the original stone chimneypiece and andirons, though the open fireplace has been filled with a modern grate, and other signs of recent alterations at once show themselves. The oak tables, however, are original and of good design, bearing the date of 1614. In the windows are some excellent medallions of stained glass, which have been more or less "restored." They include Whitgift's personal arms impaled with those of the see of Canterbury; the royal crown of Queen Elizabeth; another archbishop's arms, bearing a shamrock leaf impaled with the ecclesiastical pallium; the royal standard of Queen Elizabeth; and the arms of Edward Aylworth, with the date of 1598. Of him it is recorded that: "Mr. Edward Ailworth, gentleman, was at the charge of the casements and the glazing of the halle, and it cost him £3 4s. 2 $\frac{3}{4}$ d.; and he gave at his death *vitie ragg gowns*."

The Hall, in which the inmates have always had their annual common dinners, is connected by a wide serving hatch with the kitchen. This kitchen (which is used also as the scullery) is finished in plain brickwork, the floor being paved. The ample fireplace still shows the scale upon which things used to be done in the olden days, and the references to the setting and hand-peel in the inventory of 1634, together with the presence of various recesses explained as having been used for keeping the yeast, etc., prove that the art of bread-making was once in full swing here. A stone mortar with pestle of wood, and a chafing dish of brass, were among the old culinary utensils; and here the recorder adds, with careful accuracy, "also two kettles and one old, not to be used." Evidently there was little chance of vandalism in those days. With regard to the china and plate, we find that there was a chest in the storehouse containing, among other articles, those included in the following list, which may be interesting as showing what was considered necessary in an establishment of this size: "Three great and two less chargers." "Six deep dishes for meat, twelve fair dishes and three less deep dishes." "Six fair platters and three less platters." "A pye-plate, eleven porringers, four salt-cellars (small ones), six dozen of trenchers, five drinking wooden bowls, and seven court dishes." All these have disappeared, with the exception of the one or two survivors, which the warden still treasures as relics full of interest of the days now long lost.

At the opposite end of the same block stands the Chapel, balancing in both size and position the kitchen we have just left. A very

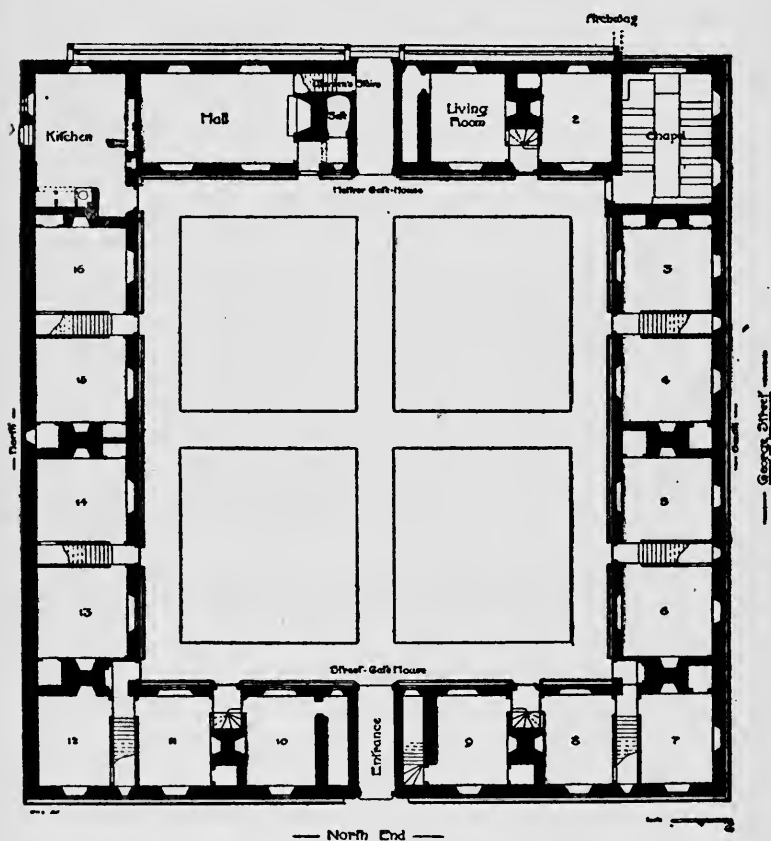


The Chapel, Whitgift Hospital.

Drawn by E. L. Wratten.

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good idea of its interior can be obtained from the sketch by my friend Mr. E. L. Wratten, to whom for this and the companion view of the quadrangle I feel very much indebted. It is certainly quaint, and has a beauty peculiar to itself. The dark oak panelling, the old knotted chestnut benches with their simply yet tastefully



GROUND PLAN OF WHITGIFT HOSPITAL.

shaped ends, the bold Tudor window with the founder's crest—a spot of bright blue amidst the sombreness of its surroundings, the walls hung with curious pictures from the past, all help to invest it with a charm the essence of which is that it is a message from three centuries back, an interesting survival from “the mediæval times, when faith was a living thing.” We have gone on, search-

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ing for and discovering new things, exploding old fallacies, finding new truths and also new falsehoods—it has stood still, and yet remains a silent witness to the beauty of the simple methods of olden times, a beauty which we have sadly lost in the rush and hurry of modern progress.

There is one feature at any rate which seems, from the day of the chapel's dedication in July, 1599, to have utterly defied change. The double row of knotted chestnut benches still support the frail bodies of the aged worshippers as they did at the close of the sixteenth century, and as they have apparently been doing ever since, without the need of repair, much less that of being replaced. With regard to the other features, the "wainscote" was a gift from Mr. Yardley, a warden of the college in 1640. He gave £10, of which the panelling cost £6 8s.; a porch to the chapel, £1 16s.; and the remaining thirty-six shillings were divided among the inmates. A comparatively new-comer is the fine portrait of Whitgift, painted on panel, a reproduction of which we have been permitted, by the courtesy of the Governors, to print, from a photograph in the possession of the Secretary. It used to hang (so we are informed by the 1634 inventory) in the great chamber, and is placed at the head of the list of pictures there under the title of "Our most reverend Founder's Picture." It is enclosed by a frame of the period of pleasing design and partially gilt. Above and below are the following inscriptions:

*Feci quod potui ; potui quod, Christe, dedisti ;
Improba, fac melius, si potes, Invidia.*

And—

*Has Triadi Sanctæ primo qui struxerat ædes
Illius en veram Præsulis effigiem.*

Among the other "peesces" on the walls it may be worth noting a table of the Ten Commandments, which we learn was bestowed by Mr. Wormeal, "his grace's servant," and a portrait of a lady in Elizabethan costume, supposed to be a niece (or possibly a daughter) of the archbishop, a benefactress to the charity. An almost obliterated painting of a skeleton still remains, but nothing is known of its origin; and several other tablets are to be seen bearing partially illegible inscriptions. One of these has, at the head of some verses in praise of the founder, the following lines: "To the happy memory of the most Reverend Father in God, Dr. John Whitgift, late Archbishop of Canterbury, etc., his grace's sometime faithful loving servant and unworthy Gentleman Usher, J. W., consecrateth this testimony of his ancient duty. Obijt 29th Feb., 1603." Possibly this is the Mr. Wormeal men-

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tioned above. Among the other gifts to the chapel we read that "Mr. William Thornhill, his grace's chaplain, was at the charge of the great window in the chapel for stone, iron, and glass work, which cost him £12 16s. 8d." On the outside of this window is to be seen a tablet inscribed with these words: "Eboracensis [*i.e.*, a man of York] Hanc Fenestram Fieri Fecit 1597." A black-letter Bible, familiarly known as the "Treacle Bible" (owing to the use of that word instead of "balm" in Jer. viii. 22), used to be chained to the reading-desk. It was bound between stout wooden covers mounted with brass, and was presented (as we are given to understand by a long Latin inscription) by Abraham Hartwell, in the year 1599, "for the use of the Poor of the Hospital of the Holy Trinity." Mr. Hartwell, here described as "Reverendissimi Fundatoris Humillimus Servulus," was also rector of Stanwick, Northamptonshire. The Bible was repaired some little time since, and thereby largely reduced in bulk through some injured portions being wantonly destroyed. It is now kept with the other relics in the warden's rooms.

The remaining apartments of the hospital, as has been stated above, consist of living rooms, one of which, with its spacious cupboard, constitutes the home of an inmate. It was Whitgift's original intention, as appears in his statutes, to admit only single persons, but apparently his heart relented as soon as his rule was put to the test, for the very first entry records that: "Thomas Elison, of the Parish of Croydon, Blynde and of the age of 71 years, entered, with his aged wife, the seconde day of October, Anno Dm. 1599." This has now become a regularly established custom, the wife entering by privilege and not as a member. Of course the accommodation is small, but it serves its purpose in providing a peaceful refuge for these old people; and anyone who enters into conversation with them cannot help being struck by their affection for their quiet home and pretty quadrangle.

One other room of interest there remains yet to be mentioned, that over the street gateway, formerly known as the treasury, but now forming, with one of the "homes" on the ground floor, the offices of the secretary to the Board of Governors. This room is approached from the lower living room by a staircase (now renewed), which again ascends to the upper chamber, constituting at present the clock-house. A few of the original balusters still remain. In 1634 the treasury was furnished with a table and court cupboard, two strong chests, a chair and a "joynte" stool. In one of the chests, we learn, was preserved, among other things, "a great standing cup of wood plated about with silver," the gift of Mr. John Parker; this has quite disappeared, no clue having been left as to

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its whereabouts. Also "a bread-bowl of silver and gilt." This is probably identical with the "cup of silver and double gilt" given by Dr. Neville, Dean of Canterbury. It bears the arms of Neville and Whitgift, and is still preserved in the warden's "Armada" chest. Besides these, there were a "mazer tipped with silver and gilt," the gift of Mr. Boulton, and "a little silver cup for wine," the gift of Mr. Brackenbury (both of which still remain), with the seal and "evidences" of the hospital.

Standing apart from the main building of the hospital which surrounds the quadrangle there were also the small school-house, designed for the use of the children of the poor of Croydon, and a commodious house adjoining for the schoolmaster. These, however, have recently given place to shops, the land having a frontage to George Street being of great value. In the early records we find that Mr. John Boys was at the charge of the casements and glazing of the school-house, which cost him £6 13s. 10d., and ever after there appear continual entries for the repair of these windows, which seem to have been always broken, owing, no doubt, as much to their proximity to the street as to the mischief of the scholars, for we find the chapel windows in like plight. In 1601 we are told in the inventory that the school contained *four* books, the clasps of which, in 1604, were mended at a cost of 2d.! These were further supplemented, about 1665, by the gift of 40s. for new books by a sometime scholar here, named Mr. Henry Tubbs, M.A. Nothing of much interest is known with regard to these buildings. The schoolroom was used for the lower classes of the present grammar school till quite recently, when the new block of classrooms paved the way for its demolition.

But although we cannot help regretting the destruction of several of the original buildings connected with the charity, perhaps the greatest change which has taken place is in the curtailng of the pleasure-grounds and gardens which it once possessed, till now but a narrow strip of a few feet separate the "homes" from the shops, which have gradually acquired what Whitgift left to his poor to enjoy "for ever." It seems particularly sad to think how difficult it is to maintain one of these ancient charities amid its original conditions, and to ward off the attacks of modern commercialism. The old ideas of plenty of space and fresh air have had to be sacrificed to the present rush for "frontages," and what, for centuries, has been the pride of the gardener and the pleasure of the possessor, has become the foundations for piles of brick and mortar of very questionable beauty. So have passed away all the wide pleasure-grounds of the Whitgift Hospital, portions of which we can still imagine from references we find to the "orchard," the "bowling

THE WHITGIFT HOSPITAL.

alley," with its quick-set hedge on the south side, the "walnutt tree garden," the "schoolmaster's garden," and various fields and arbours. Numerous are the references to the pruning of the vines and the "apricocke" trees, and planting and digging in the orchard; and in 1614 we find a payment of 1s. 6d. for the carriage of 600 "rose-sets" from Worcestershire to Croydon for the hospital gardens.

It is pleasant, at times, to endeavour for a moment to lose sight of present days, which by their proximity so mercilessly thrust upon us their inconsistencies and contradictions, and to imagine ourselves face to face with the past, which, by its perspective, has been sweetened and mellowed, and disrobed of a great deal of that which bewilders and distresses. With feelings of more than those of mere interest we can see this little community living out its quiet twilight life in the small country town of Croydon, conscious, however, of its privilege in being so closely connected with the great archbishops. The "brothers and sisters" lead a peaceful existence, enlivened by frequent visits to the woods, whither they take their "bread and beer," returning in the evening with the carts of wood which have been cut for their use. We can imagine them coming across the unfrequented way from Croham Hurst to the "old town," where now there remains scarcely a plot unbuilt upon, and returning to their uneventful life, whose most exciting incidents lay in an admonition to a refractory inmate, or in the convictions for fraud which have rather too often marked the terms of office of the line of reverend schoolmasters. Here, in their pleasant courtyard, or their orchards and gardens, they were able to pass their time in undisturbed enjoyment, while the shadow slowly traced its course around the dial, until such time as each room in turn became vacated and a new-comer was admitted to share the benefits of the home. In those days, when "goodwife Jenkins helped to weed the yard," and generous gifts of "bread and beer" were served to all the labourers who came to do work at the hospital, the Archbishop of Canterbury took a personal interest in the welfare of the poor, and by a kind thought at an appropriate season never failed to win the goodwill of the little community. Thus, as we have seen, he came to the rescue when the pump was needing repair, and at another time (1614-15) we are told that the sum of £9 13s. 4d. was "divided amongst the brethren and sisters in consideration of the great snow and cold winter, by appointment of the archbishop, 6s. 8d. each."

Those days are no more, however, and we have to realise that we have but just seen the close of the prosaic nineteenth century, and are beginning one which, in spite of wishes and hopes to the

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contrary, promises to be of much the same nature. Like so many other poetic survivals from a past age, Whitgift's Hospital is told to go, to make room for buildings more useful to the present commercial age. In spite of the many changes which have come over it, and deprived as it is of its once ample surroundings to set off its beauty, there still remains the main building of the hospital in its entirety, and in the opinion of many it is of every importance that this should be saved. When will the towns appreciate the worth of the few relics they have still in their midst sufficiently to rather sacrifice some of the modern buildings than run the risk of losing them? It is an unprofitable thing to ask vain questions, and we can only hope that Croydon may be persuaded to let live the hospital it was once so glad to receive, lest, possibly, one day it will regret too late its short-sighted and thoughtless action.

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AS imitation is the sincerest flattery, the existing electric railway companies should certainly feel flattered at the appearance of the numerous tube-schemes launched in and about London—Hampstead to Charing Cross, and Baker Street to Waterloo amongst them, to say nothing of the proposed transformation of the effluvial Metropolitan. Electric trams are, too, making their way in the western suburbs, and, ere long, we may hope to see electricity adopted as the motive power on tramways generally.

THERE is nothing from the æsthetic point of view to be said against electricity as a motive power. True the poles for carrying the wires are not things of beauty, but they may be simple in design and unpretentious. Defend us from the kind used along certain continental boulevards, where the wires are carried on imitation tree-trunks!

BUT whilst welcoming electricity as a motive power for trains or trams, let us utter a protest against the needless wounding of æsthetic feeling by the proposal of an Essex clergyman to ring church bells by electricity. Does this gentleman simply regard church bells as useful machines for calling people to church? Presumably he does, and presumably the poetry of bell-ringing and the beauty of the labour it entails are lost on him. He proposes,

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we see, to apply the proceeds of his ingenuity to the "restoration" of his ancient church. We can fancy what would be the reverend inventor's ideas of restoration!

ADVOCATES of preserving the beautiful are, as a rule, not sufficiently combative; they rest content with striving to maintain the pleasing, and do not clamour to destroy the hideous. The Corporation of Dover, however, seems to be an exception to this unfortunate rule, for, in the coming session of Parliament, it will seek powers to prohibit the exhibition of advertisements on the cliffs which rise so majestically behind the old harbour, and, but for the fact that they are mottled by advertisements, would add a charming picturesqueness to the scene. True the unsightly barrack buildings on the cliffs will remain after the advertisements have been removed, but these, at all events, serve a useful purpose.

THE example of Dover may well be followed by other corporations and public bodies throughout the kingdom, and we hope, at no distant date, to see the whole subject of selfish advertising dealt with by Parliament. We say selfish, because to gratify the avarice or vanity of a few the vision of thousands is offended. The action of Dover may save the sides of Ben Nevis or Snowdon from this wanton form of violation.

WHATEVER momentary alarm may have been caused this past autumn by newspaper paragraphs announcing the speedy destruction of the unique houses on the Holborn side of Staple Inn, is more than compensated by the authoritative denial of any intention on the part of those to whom they belong to commit any such act of vandalism. It is to be wished that an equal assurance could be felt with regard to the steps by which Gibbs's beautiful church of St. Martin-in-the-Fields is approached.

ANY interference with that flight of steps will have an exceedingly detrimental effect on the church. The roadway may be narrow at this particular point, and the traffic, as a consequence, congested. Well, the way to remove the congestion is to make for the traffic a new outlet into Pall Mall, west of the National Gallery. Therefore let those who wish to see what is interesting in London preserved have no hesitation in opposing the destruction of Gibbs's steps on utilitarian grounds, but urge the claims of a new outlet scheme which would have the generally admitted advantage of isolating the National Gallery.

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ANOTHER common form of disfigurement of the country-side is the perfectly unnecessary deposit of rubbish in unsuitable places. Only till quite recently the Hog's Back was selected by the authorities at Guildford as the town's rubbish-shoot. The scandal is now remedied there, but it is rampant elsewhere, and is practised through the reluctance of parsimonious bodies corporate to purchase refuse-destroyers.

It is to be hoped that the old "Long Room" in Well Walk, Hampstead, now a private residence, may be able to withstand the assault being made upon it by the School Board, which desires its site for building purposes. The "Room's" strongest weapon of defence is its literary associations. It was the successor of the "Great Room" where London citizens and their wives, in the early eighteenth century, disported themselves on summer afternoons and evenings, and met the gay wags of smarter society. "A charming place," exclaims one citizen-lady in a comedy of the time; and she goes on to say how the pleasures are enhanced by taking a walk in the adjoining Cane Wood "with a man that's not over rude."! Happy days those, when one could ramble in Cane Wood; we fear the words of the comedy are hardly strong enough to establish a public right of rambling therein now-a-days.

No such frivolous entertainment as that which delighted our forbears of the seventeenth and eighteenth centuries is that which it is proposed to hold on Sunday evenings this winter in the room of the Guild of Women Bookbinders in Pond Street. That binding is an art specially adapted to feminine fingers the work already done by the guild amply demonstrates; and now those responsible for the management of the guild think—and rightly think—that the bringing together of its members and those interested in art subjects will help to make the work of the guild better known.

QUITE as rich as Hampstead in its literary associations is Richmond, and its charms and associations in this respect were well defended in an amusing article in the "Richmond and Twickenham Times" a few months back. The article, be it said, was in answer to a writer's claim of the Yorkshire Richmond's superior attractions. We will not discuss the respective merits of the two Richmonds, but it is quite certain—as seems to be taken for granted by both antagonists—that, in singing the praises of the young lady who resided at Richmond Hill, James Hook was referring to the Yorkshire village. Neither combatant referred to the scene of Flotow's

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tuneful opera of "Martha." The scene of that was laid at Richmond—but which Richmond?

SPEAKING of *our* Richmond reminds one of the fact that those who desire a souvenir of its charms may like to hear that Mr. Thomas R. Way—whose "Reliques of Old London" will be in the minds of many of us—is about to issue, through Mr. John Lane, a series of lithographic reproductions of his drawings of Richmond, Petersham, Twickenham, Kew, and Mortlake. Mr. Frederick Chapman will supply the letterpress, and both author and artist hope that their work may do something to preserve the old-world air of Petersham, the most inviolate of the localities named. We are with them.

OF the many volumes of proceedings and the like recently issued by the different local societies in the Home Counties devoted to archæology or topography, those of the Surrey Archæological and the Woolwich Antiquarian Societies call for special commendation. The idea of the first-named, of issuing its yearly volume in a cloth case, is a good one. In that form it is fit at once for the book-shelf, whilst in paper covers it often lies about awaiting binding, and gets lost or injured. We speak of the contents of this volume in the reviews at the close of this number of the Magazine.

THE Woolwich Society has done some good work in the district with which it is specially concerned, and we are glad to see that the readers of papers at the different meetings have dived a little into original sources for their information. In his paper, "New Lights on Local History," Mr. W. T. Vincent, president of the society, has made good use of the Charlton vestry books. There are very readable papers on Kentish Barns and the Manor of Woolwich. The writer of the latter speaks quite regretfully of the fact that he cannot carry back the history of Woolwich beyond the days of Alfred the Great!

SOME six years ago the Surrey County Council started, at Banstead, a scheme for providing garden-plots for lads leaving school. The best practical gardeners were appointed instructors, and the value of the crops produced in the first year of the experiment averaged £42 an acre. There are now some 280 of these gardens, and the average yield per acre is £118. This is in itself satisfactory evidence that the Surrey lads take a keen interest in developing the resources of the soil, and the obvious profit to be derived from husbandry should help in inducing some of them to look for a career outside

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a city counting-house—the coveted goal of far too many lads in country districts having an easy access to London.

THE Surrey County Council may thus be doing something towards stemming the tide of rural exodus, an object which other Councils in the Home Counties might well take in hand; that of Essex is, we believe, alive to the importance of the matter, and on more than one occasion has demonstrated its interest in a practical manner. The excursion of dairy-farmers, of both sexes, to Denmark, to which we referred in these pages last year, must be productive of good. In that small and frugal country the rural population is increasing, and dairy-farming is a thriving industry, despite many natural drawbacks not possessed by our own country. The prosperity of Danish dairy-farming, so the excursionists report, is due to “legislation, education, and co-operation.” Are not all these factors possible with us?

MR. PHILIP NORMAN, Treasurer S.A., is, as the readers of these pages know, an excellent draughtsman and an excellent antiquary. It is well, therefore, that the Science and Art Department has thought fit to place on view, at the Bethnal Green Museum, the collection of drawings of Old London which, at the recommendation of Leighton, Millais, William Morris, and others, it purchased of him in the year 1896. Much that Mr. Norman has sketched has now vanished, and the collection has a topographical as well as an artistic value. Its value, too, is materially enhanced by the illustrated and descriptive catalogue which he has compiled.

THOUGH our temperature has fallen several degrees, we have yet upon us enough of our attack of war fever to cause us to hail the advent of literary work with a military flavour. For that reason Mr. Edward Almack, F.S.A., need fear no dearth of students for his little book on “Old Regimental Badges,” which is shortly to appear. Mr. Almack has been fortunate in possessing himself of a silversmith’s book of drawings of badges worn by different regiments in the eighteenth century and the early years of the nineteenth. Many of these are very little known, especially those of the county militias and some disbanded regiments, and apart from their interest *per se*, they may be useful for identification of portraits or drawings. Some of those figured were worn by Buckingham, Kent, Surrey, and Middlesex regiments.

UNDER the title of “The Benenden Letters,” Mr. F. C. Hardy proposes to edit the correspondence of William Ward, who lived at

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that, then, out-of-the-way Kentish village from 1753 to 1821. The correspondence seems to have been brought together by the late Miss Sarah Cleveland, Mr. Ward's grand-daughter. It should be especially inviting to the reader curious as to details of social life in the Weald of Kent a century or so ago—French prisoners at Sissinghurst, Benenden School, and the like. And not only is Kent illustrated: we notice there is a good deal about life in London and the northern suburbs of Hendon and Highgate. The student of family history will not be left without congenial food, for there will be all sorts of interesting allusions to old Kentish families, Waddington, for instance, the family to which the late Ambassador of the French Republic belonged.

MANY of our readers, and especially those resident in Kent, will be interested to know that early next month the publishers of this Magazine will issue, under the title of "Picturesque Kent," a portfolio of sketches by Mr. Duncan Moul, who has already shown his artistic ability in these pages and elsewhere. The descriptive letterpress will be written by Mr. Gibson Thompson, who is well known as a topographer. As "Picturesque Kent" will be published at the low price of 6s. net, it ought to have a ready sale.

It will be pleasing intelligence to many that the London Topographical Society proposes to issue to its subscribers, in addition to reproductions of old maps, a volume of letterpress to describe them. Lord Welby promises a commentary on the plan of Whitehall, which he has presented to the Society, and which will form an early publication. Mr. H. B. Wheatley will give a complete annotation of Norden's map of London and Westminster, and a commentary on Porter's map of London at the Restoration. All this, with Mr. Emslie's invaluable topographical record, will be included in a bound volume.

THE proposal to cut off a slice of the Green Park to widen Piccadilly reminds one of an interesting item of London topography printed in the last issued report by the Historical MSS. Commission on the Harley Papers. It was proposed to erect a church at the N.E. corner of the Green Park, "over against Devonshire House," and it was urged by the Commissioners for Building New Churches that the erection would beautify the neighbourhood, be an appropriate termination to the houses, and put a stop to any further building on that side. But Queen Anne did not approve, and the project fell through.

SOME EAST KENT PARISH HISTORY.

BY PETER DE SANDWICH.

[Continued from Vol. II., No. 8, p. 291.]

V.—ST. PETER'S, SANDWICH.

ALEXANDER MYNGE and Richard Cooke, for that when churchwardens they did sell all the ornaments of the church, and have not accounted thereof as yet.

Mr. Warren, for withholding a piece of ground called the parsonage of St. Peter's.

The widow of Edmond Mitchell, for withholding of one chalice, double gilt from the Church of St. Mary, weighing thirty-eight ounces.

Mr. Forley, for withholding of a chalice, parcel gilt, of thirteen ounces, from the Church of Our Lady.*

[The above returns made by Commissioners.]

1569. That they lack the Bible of the largest volume.

That our minister doth minister the Communion in fine "manchet" bread.

That one William Lothbury, citizen of London, dwelling in Thames Street there, doth withhold £8 16s. 9d. from the church.

[Under the same date is a presentment from St. Mary's parish (see Vol. II., p. 211) about William Lothbury. In an undated list of ratepayers to a poll-tax probably of about the year 1538, and before the dissolution of the chantries, as the chantry priests appear as payers, the name of "William Lathebery" occurs in the parish of St. Clement as paying one shilling.]

1581. Nicholas Bayley annoyeth the churchyard with a gutter from his house.

1582. The minister weareth no surplice.

[John Stebbing, Rector of St. Peter's 1578-1600, and of Eastwell, and Ham (a small parish two miles south of Sandwich, and now held with Betteshanger). Also Vicar of Ash 1593-1616. In June, 1595, he married Bennet Wideslande of Ash; and in 1603 Mary Joye, the widow of George Joye, Vicar of St. Clement's, Sandwich, and Rector of Elmstone. In 1581 the corporation of the town granted £10 to John Stebbing,

* Undated, but probably 1557. See note under St. Mary's, Vol. II., p. 211.

SOME EAST KENT PARISH HISTORY.

because he reads his lectures in St. Peter's for eight months of the year, whereas other ministers only read for four months. He resigned in 1600.]

1590. The church now, by the last weather, wanteth reparations.

1594. Our minister doth not usually wear the surplice, although he doth divers times wear the same, and doth not obstinately refuse the same.

We have not any peculiar pew for the child wives, neither hath there been any these thirty years, but every woman sitting in her ordinary pew, the minister reading the service accustomed for the same. The churchwardens were ordered to provide a convenient pew for that purpose.

[At Stourmouth this seat was called the "child-bed pew."]

Some part of our churchyard wall is broken down by one Daniel Omer of the parish.

1596. Richard Hawker, the last churchwarden for the church, hath not given up his accounts of the last year.

Thomas French and Edmond Paine for striving in the church in the time of divine service, about sitting in a pew.

1597. John Cleveland, the London waggoner, for coming with his waggon into the town on Sunday, the twenty-seventh day of November.

1601. William Howley, Samuel Hook, . . . Pinkeney, John Hall, playing in the time of divine service at shovel-board, who refused to pay the fine of twelve pence [for being absent from church] on the eleventh day of October, 1601.

1604. Richard North, glazier, of the parish of St. Peter's, for that, at the time of the election of our mayor, he stood in our church window and break the glass of the said window, and flung the glass away, as the fame is in our parish.

Thomas King of St. Peter's, glazier, for standing in the window of our church and taking the glass out of the same window, and put it in his pocket, on the election day of our mayor.

[On the Monday after the Feast of St. Andrew (Nov. 30) the election of the Mayor of Sandwich took place, in the church of St. Clement, where the Courts of the King were held. Charles II., in 1683, by a

SOME EAST KENT PARISH HISTORY.

royal mandate, ordered that in future all elections for secular purposes were to be held in the Town Hall. Although the mayor was elected in St. Clement's Church, yet in the church of St. Peter was his seat of government, being situated near the Market Place and Common Hall. In the tower of this church was the "Brande goose bell," that was rung to summon the jurats and the councilmen to their common assembly. In the nave of the church of St. Peter the Town Council used originally to meet for business, and there every Thursday (and on other days if necessary) the mayor sat to judge the people, until the secular business was removed to the Town Hall.]

1605. We present John Loverick of our parish for abusing and disturbing our parson, Mr. White, in his ministry, reviling and calling him atheist, heretic, schismatic, seditious teacher, inordinate liar, and common drunkard, with many other such-like abusive wrongs, as further by our said parson and other sufficient witnesses is to us informed.

[Harcin White, B.D., was Rector of St. Peter's from 1600 until his death, in October, 1627.]

We have a Register Book of parchment, but we want a chest with three locks, which we crave time to provide till Bartholomew-tide next.

We lack the Book of Homilies, for which we crave till Bartholomew-tide to provide.

We have no chest (for the poor) with lock and keys, but crave till Bartholomew-tide to provide one.

1606. We, the churchwardens and sidesmen of the parish of St. Peter in Sandwich, do present these persons, hereunder written, who do neglect to pay their part of a cess made by the minister and parishioners for the repairing of our church, and the church-suit depending in law for certain houses belonging to our parish: Edmund Paine, five shillings; Thomas Hunt, eight shillings; and John Mills, minor, a cobbler, sixpence.

We present one sometime Joan Oste, now Joan Rolfe, for keeping and detaining a house which she entered into by force of arms, and kept it from the parish church of St. Peter, which house of long time belonged to the said parish, for the repairing of the church.

Mrs. Parker, widow, refusing to pay her cess for repairing of the church, and the church-suit.

Richard Tatam and Richard Foster do suffer drinking and playing in the time of divine service in their houses.

SOME EAST KENT PARISH HISTORY.

1607. The churchwardens of St. Peter in Sandwich present the underwritten for refusing to pay their cess for repairing the church, and the church-suit: Thomas Moyses, two shillings; Robert Turner, three shillings; Richard Clarke, two shillings and sixpence; Henry Extell, four shillings.

John Kennet, who in sermon time gave offence to the parishioners by saying "that is a lie," speaking to the minister.

1608. Mr. White, the rector, doth not catechize; and once refused to baptize a child, upon the twenty-fifth day of December last, being brought to the church, because he had no knowledge afore; and for the burying, he doth neglect it.

We, the minister and churchwardens of the parish of St. Peter in Sandwich, do present these persons for not paying the clerk his accustomed duties, according to the article, viz., Nicholas Colbrand and John Mynge, both of our parish; and Augustin Wynate, of the parish of St. Mary in Sandwich, for refusing to pay the charge for the burial of his child.

We have not any of our bells imbeasseled [embezzled], but a couple of them are a little cracked.

Arthur Simpson and Abraham Coger, being butchers, do kill and sell flesh and keep open their shops on Sundays and holydays in the time of divine service.

1609. Thomas Burrowes, for not paying our clerk such church duties as of right belong unto him.

Thomas Bartlett, . . . the wife of James Chilton, Angel Hawke, and Moses Fletcher, all of St. Peter's, Sandwich, for privately burying a child of Andrew Thomas, of St. Mary's parish, who is strongly suspected not to die an ordinary death; the which they secretly conveyed to the vault, without any notice given to the vicar or clerk, or any company of neighbours but such only as seemed necessary thereunto; this they did the twenty-third or twenty-fourth day of April last, the lawfulness of which some of them seem not satisfied, by calling into question the lawfulness of the King's constitutions in this and other behalf; affirming this thing to be popishly ceremonious and of no other sort, for the truth of all which they promised, with much more, when it shall be further required. The now resident incumbent there, I have hereunto subscribed my name this eighth day of May, 1609.

Moses Fletcher, for burying of his own child, upon the sixth day of November last, in the sermon time, very disorderly and unseemly.

Henry Collett, John Ellis, and Andrew Hatch, for refusing to

WAT TYLER'S REBELLION.

pay their cesses towards the new making of our bells: Henry Collett, five shillings; John Ellis, two shillings; Henry Hatch, two shillings.

1612. Edward Hayward, for selling flesh on the Sabbath Day. He replied that he only sold flesh when he had leave from the mayor for the same.

John Matthews, John Carkett, Samuel Hande, Abraham Coger, for the like offence.

1613. We present Thomas Allen, Thomas Baker, and Richard Masterson, for affirming that the form of godly worship in the Church of England established by law, and contained in the Book of Common Prayer and administration of the Sacrament, is a corrupt and unlawful worship, and repugnant to the Scriptures, and that the rites and ceremonies in the Church of England are wicked, anti-Christian, and superstitious, and such as religious and godly men cannot, with any good conscience, use or approve of.

The same three are also presented for not frequenting their parish church on Sunday to hear divine service.

Timothy Steare, for offending his neighbours by his common swearing and blaspheming of the name of God.

[To be continued.]

WAT TYLER'S REBELLION IN HERTFORDSHIRE.

BY REV. M. T. PEARMAN.

THE year 1381, remarkable for insurrections in Kent and the East of England, was not uneventful in Hertfordshire. The county lay too near the disturbed districts, and the people had too many grievances to redress, to remain uninfluenced by the prevailing discontent. Within two days of Wat Tyler's appearance at Blackheath, the Kentish and Essex men were joined by the populace of St. Albans and Barnet.

The cause of the disturbance was essentially the same in all the affected counties. The country people wanted greater liberty and independence. They were tired of their servile status, of enforced labour, of money payment in lieu of such service, and of the manorial courts. It may be conceded that in Kent the servile





Richard II. and the mob (*circa* 1400).

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status was almost unknown. But some of the services in gavel-kind were oppressive, and the taxation was heavy, so that it was not sympathy only, or chiefly, that led the people of Kent to rise in rebellion.

The part which the Hertfordshire people took in the commotion is narrated by Walsingham. He is not impartial, as he viewed the insurrection solely from the monk's point of view. But there is no reason to suppose him inaccurate in his statement of facts.

On Friday, June 14th, while the monks of St. Albans were at matins, alarming news was brought from Barnet. The commons had commanded the people of that town and of St. Albans to hasten to London. They were to come armed; and the command was enforced by the threat that if they did not come quickly 20,000 of the insurgents would burn the two towns and compel their obedience. This demand was at once communicated to the abbot, who resolved to comply with it. He called together the servants and villeins of his court, and desired them to hurry to London that they might lessen the malice of the commons and prevent them from coming. At once they set out. But the sentiments of these two classes of men were different. The armed servants were desirous of acting advantageously for the abbot and monks; but the villeins had their own interests to serve.

On arriving at "Heybury," then a farm belonging to the Hospital of St. John, they came upon a great number of country people, 20,000 or so, who had set fire to the principal houses and were committing great destruction. Their leader was Jack Straw, who, when he saw the Hertfordshire people, had them brought before him and compelled them to swear allegiance to King Richard and the commons.

On arriving in the city the diversity of opinion between the two parties from St. Albans was manifested. The townsmen, separating from the servants, betook themselves, as Walsingham says, *ad malignitatis commenta*. They met at the church of St. Mary Arches and formulated their demands.

These demands were that they might have new bounds round the vill in which they might freely pasture their live stock; the liberty of fishing, hunting, and fowling, in certain places, without challenge; that at their will they might erect handmills wherever they pleased; and that the bailiff of the liberty should not at all interfere within the limits of the vill. They further demanded the return of the bonds which their parents had given to Abbot Richard of Wallingford, and all other writings that were prejudicial to them. These demands were not in themselves unreasonable. Moreover they had been conceded to the citizens in the early days

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of Edward III. For a few years the people had been free, but subsequently their license had enabled the abbot to re-impose on them the yoke of servitude. They were convicted of having obtained their charter of liberties by force, and so lost all they had won and enjoyed.

The leader of the villeins was one of their number named William "Gryndcobbe." Walsingham accuses him of ingratitude, because he had received many benefits from the monks, and was related to some of them. However this may have been, he was a consistent assertor of popular rights. He had beaten the abbot's officers, who were sent to inspect his house with a view to its removal. For this he had been excommunicated, and compelled, naked and before the monks, to do penance. In pursuance of the plan agreed on, he obtained from the King, to whom he knelt six times, a letter to the Abbot Thomas de la Mare; and with many others so defamed him, the prior, and some of the monks to Wat Tyler, in respect of tyranny towards their rustics, of oppression of the community and of retaining the wages of the poor servants, that Tyler promised, if necessary, to come with 20,000 of his followers and "shave the beards" of the offenders.

Having obtained what they wanted, the people of St. Albans set out on their return. But one of the servants got first to the Abbey. He informed the monks of the murder of the archbishop and of the treasurer and of others; that the people were actuated by hostile and vindictive sentiments, and that the prior would be beheaded and the safety of the monks imperilled if they awaited the return of the villeins. On hearing this the prior, four monks, and some of the domestic servants, fled for their lives, and after various dangers arrived at Tynemouth, a cell of the monastery.

On Saturday, June 15th, the insurgents, under Gryndecobbe and William Cadydone, a baker, having summoned the townsmen of St. Albans to follow them, repaired to "Fawconewood" and completed the destruction of the fences and gates which had been begun over-night. They then returned to the town, and beheaded some gentlemen resident within the liberty of St. Albans who had refused to join them, and destroyed their houses. Afterwards they caused the Abbey prison to be opened and released the prisoners, except one, whom they executed. In these proceedings, in which they were assisted by a great multitude of people of the neighbourhood, they acted on the general instructions given them by Wat Tyler.

At about three a.m. Richard of Wallingford, one of the chief townsmen, arrived from London. Before him was borne a pennon of St. George, which served as a rallying point for the insurgents.

WAT TYLER'S REBELLION.

He had stayed behind to bring the letter which the King promised Gryndecobbe. After communication with the rest, he entered the church and sent for the abbot, to whom he presented the King's letter. It was simply a command to the abbot to deliver to the people of the town certain charters of common, pasture, and piscary, and other things made to them by King Henry.

The abbot remonstrated with them on several grounds, but at length, fearing the consequences of a refusal, yielded to their demands, and delivered to them the bonds and other muniments they required. These bonds, and other deeds extorted from the archdeacon, they burned at the cross.

But these concessions were insufficient. The commons demanded the return to them of an ancient charter that had two capital letters, one gold and the other blue. Of the existence of this charter the abbot professed complete ignorance; but promised if, for the present, they would be content, to search again among the muniments of the Abbey, and give it back to them if it could be found. The leaders then left the church, and reported to the rest the abbot's answer, and that they would obtain everything they required, certified under the seal of the abbot and convent, after the noon. Till then they must be quiet. But during the interval, which was probably from eleven o'clock till twelve, the rougher element among the townsmen entered the cloister with tools, and raised up the stones of the locutory or parlour. These millstones had been placed as a pavement in the doorway of the room by Abbot Richard, in memory of the subjugation of the people and surrender of the charter. They were now carried off in triumph, smashed, and the pieces distributed among the populace as the "bread blessed on Sundays is divided and bestowed in parish churches."

At the time appointed for the return of the villeins a threatening crowd of more than 2,000 rascals, as Walsingham calls them, was assembled at the gate of the monastery. The abbot had caused a charter to be drawn up in the sense required; but they demanded that he should send to them his clerk, with ink and parchment, to whom they would dictate a charter, to be confirmed with the seal of the Abbey. This was done. But still they clamoured for the ancient charter, disbelieving, perhaps with reason, the solemn assurances of the monks that it did not exist. Their aspect was threatening. But as the destruction of the Abbey could not be effected without involving others in the overthrow, a day's respite was agreed on. Meanwhile the populace were abundantly supplied with bread and ale, and being further diverted from their purpose by one of the principal townsmen, spent the rest of

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the day in damaging the town. A watch was kept by night to prevent anyone from entering or leaving the monastery. This was done in hope of catching the prior, or those who had left with him, in case of an attempt to return. It was also proclaimed that if wages or pay were due to anyone, he should come for it on the morrow, and the commons would satisfy the claim made on the monks out of the goods of the Abbey. Acting on this suggestion, the late farmer of Kingsbury demanded 100 marks on account of unjust dismissal by the prior. He accepted twenty marks, saying he would willingly lose all if only he could catch the prior and settle with him. From the animus against the prior it seems likely he had been oppressive in his dealings with the tenants. The abbot was evidently better liked, but doubtless he concurred with the prior in his business methods.

Next day, Sunday, June 16th, good news was brought to the distressed monks. Wat Tyler was killed; and a knight from court brought a royal letter of protection for the abbot and proclaimed the King's peace. In these untoward circumstances the townsmen considered what should be done. It was agreed by the leaders that the King's charter of conditional pardon should be concealed from the multitude, and that they should proceed at once to obtain their demands from the abbot. He gave them a charter dictated by themselves. But with respect to the old charter with the blue and gold letters, they came to terms. It was agreed that the abbot should give them a bond under the convent seal for 1,000s. If within the Feast of the Annunciation he could find such a charter, he engaged to restore it honestly to the villeins. If it could not be found, the abbot and twelve of the older monks were to swear on the Sacrament that to their knowledge they had no such charter in their possession. The bond would then be of no force. The monks assented to these conditions very readily, for they were overjoyed at the turn affairs had taken. They hoped now to save the monastery, and that the country people would again be brought under the yoke, especially as the lord steward Hugh Segrave and the lord Thomas Percy advised the abbot to grant all their petitions, since no damage nor prejudice would accrue to himself or the monastery from so doing.

Having obtained what they asked, the townspeople proceeded to the Cross and published the two charters, that which the monks had granted them and also the King's. They further made it known that the King had given his protection to the Abbey. On Monday and Tuesday charters of manumission were granted to them, in compliance with the King's letters.

For a little while affairs continued on this footing. The insur-

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gents were masters of the place, and kept watch to intercept all communication with the Abbey. The monks were in fear, as is evident from their readiness to intercede with the King in behalf of some of the townspeople who had taken part in the riots in London.

But a change in circumstances speedily took place. The Essex men had been effectually subdued by the force sent against them, and many lost their lives by legal process. Whether previous to these proceedings the King really addressed the people in the reproachful language mentioned by Walsingham has been doubted. But considering the immaturity of his years, and his passionate, haughty temper, it may well be that he did. On July 2nd, whilst he was at Chelmsford, he revoked the charters of manumission and pardon which he granted on June 15th, and subsequently forbade the local courts to release the prisoners. He intended himself to visit St. Albans, but was persuaded to send Sir Walter atte Lee, with others, instead. Towards the end of June Lee arrived at the town. His approach alarmed the populace, but, with Grindecobbe as their leader, they went out and conducted him with honour to the place. On the 29th he addressed them at Derfold Wood. He spoke of the offence to the King offered by the disturbers of the peace; of the punishments inflicted in Essex; and of the King's purpose to visit St. Albans. This he had prevented, thus saving the country much privation and suffering. He urged them to deliver up the chief stirrers of sedition for trial by a jury. But this demand they refused, as they did his reiterated demand for the return of their charters. As the villeins of St. Albans were reinforced by about 300 archers from the neighbouring towns, chiefly Barnet and Berkhamstead, he could do nothing openly. But he privately ordered the bailiffs and constables, in the absence of the multitude, to arrest Grindecobbe, William Cadindone, John the barber, who had taken away the stones out of the pavement of the parlour, and others, and convey them to Hertford, whither he himself was going. This was done by the influence of certain esquires of the abbot. But the capture excited the indignation of the populace. Such numbers of people congregated in the fields, woods, and places outside the town, that the monks were alarmed for the safety of the Abbey, and requested the assistance of some neighbouring gentry. It seems evident that the abbot, Thomas de la Mare, was actuated by more friendly feelings towards the villeins than were the monks in general, and certainly than Walsingham himself was. He did not know where his esquires were gone, nor was he aware of their intentions towards the captives. When he was enlightened on these points, he sent letters to his esquires commanding their instant return.

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This intervention of the abbot resulted in a reprieve for the prisoners. It was proposed to liberate Gryndecobbe, the others remaining in confinement. But his sureties were undecided. They saw that they must either satisfy the abbot by surrendering the charters, or William on his return would lose his head. At this juncture the spirit and principle of Gryndecobbe were manifested. He urged them to stand firm in the assertion of their liberties, and to fear nothing on his account. He would readily die a martyr to their cause. The result was that he was remitted to prison; and the townsmen reflected on themselves for their folly in not making this knight, Walter atte Lee, when he was in their power, an example to all false judges.

In a few days the insurgents were greatly alarmed by the report that the Earl of Warwick and Lord Thomas Percy were coming against them with 1,000 men. This report, which was true as to the lords' intention, originated with William Gryndecobbe. The townspeople, in a fright, offered to restore the charters and a book of old pleas between the abbot and villeins. The offer was made at compline, about seven o'clock p.m., on June 30th, but the acceptance of it, except as regards the book, was, on account of the lateness of the hour, deferred by the abbot till the following day. On the morrow messengers arrived from the earl accounting for his non-appearance to the abbot, as he was called elsewhere. This circumstance elated the insurgents, who excused themselves from delivering up the charters, and indulged in foolish and insulting language. Their jeering words were told to the King, who resolved to visit St. Albans in person and settle these contentions.

Nothing could have been less desired than the King's proposal. The monks, who dreaded the expense and devastation of a royal visit, and the villeins, who dreaded the royal vengeance, agreed in deprecating the King's resolve. But he would not be persuaded. The villeins, therefore, set about reconciling themselves to the abbot, who seems to have been a placable and moderate person, and for that purpose employed, at great expense, William Croyser as their advocate. By his mediation the following terms were agreed to: the villeins were to replace the six millstones which they had carried away from the pavement before the door of the parlour, and to restore the house they had wrecked. They were to pay the abbot for the losses, injuries, and expenses he had suffered, two hundred pounds of silver, good and legal money, at Michaelmas. On his part the abbot agreed not to complain to the King of the injuries they had done him, and to do his best for their acquittal if they should be accused to the King on account of their proceedings. He was careful to guard himself against guaranteeing the royal

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favour. The charters and bonds which the villeins had obtained they humbly returned, as might be supposed. Everything was settled a few hours before the King's arrival.

In the afternoon of Sunday, July 7th, King Richard appeared on the scene. When vespers were over, the abbot and convent, in solemn procession, received him at the west door of the church with every sign of joy and devotion. There were with him 1,000 archers and men-at-arms, among whom was Sir Robert Tresilian, the chief justice. On the morrow the three prisoners from Hertford—Gryndecobbe, Cadynnone, and Barbitonsor—were brought before the justice, and remanded till the following Monday. John Ball, the author of the oft-quoted couplet,

Whan Adam dalf and Eve span,
Wo was thanne a gentilman?

was executed. A similar fate befell the three on the 14th, the day appointed for their trial, and about a dozen others. Their death incensed the people of St. Albans, who accused the monks to the justiciar of causing the commotion because they had sent their villeins to the London mob. But the indictment was quashed.

On the 15th of July the King issued a commission of inquiry as to the services due from tenants of the monastery to their abbot, and commanded that only such services should be performed.

On the 20th he went to Berkhamstead, after receiving the oath of fealty from the men of Hertfordshire. Taking advantage of his absence, the villeins removed from the gibbets the bodies of those who had been executed. But after some time the King heard of it, and compelled them to replace the decomposed remains.

The insurrection of 1381 ended, apparently, in the complete subjugation of the insurgents. But really it was a success. For though 7,000 persons are said to have lost their lives in connection with it, the country people obtained great and lasting advantage.

In many manors the court rolls were destroyed, money payments in lieu of personal services were accepted; the lords took to leasing their demesne farms, and therefore had no further interest in perpetuating villeinage or serfdom.

SURVEY OF CHURCH LIVINGS IN MIDDLESEX AT THE TIME OF THE COMMONWEALTH.

COMMUNICATED BY THE LORD BISHOP OF BRISTOL.

[Continued from Vol. II., No. 8, p. 284.]

NORTHALL (Northolt).—"We present that we have one vicarage, presentative, which with the house and outhouses and forty-eight acres of glebe land we conceive to be worth thirty-five pounds per annum; and all the tithes, both great and small, thereunto belonging, we conceive to be worth one hundred and seventy pounds per annum, out of which was formerly paid to the late Bishop of London, who had the presentation thereof, four pounds a year. And we also present that one Mr. Robert Malthus is our present incumbent, put in by authority of Parliament."

HAIES (Hayes).—"We present that we have within our parish one parsonage and a vicarage, endowed, and both presentative, with cure of souls annexed unto them, and that we conceive the value of our said parsonage, with the messuage or tenement adjoining and ninety-nine acres of glebe land, to be worth about six hundred and forty pounds per annum at an improved rent, which Mrs. Patrick Young (in whose possession now it is) has leased out to one Thomas Jennings, Esq., for divers years yet to come, the certainty of which we know not, at the yearly rent of sixty-six pounds thirteen shillings and four pence; and that one Mr. Barnett is our present minister by the appointment of Bulstrode, Lord Whitelocke, as we are informed, and that he does, or ought to, receive for his salary the yearly sum of fourscore and six pounds thirteen shillings and four pence, partly to be paid by the farmers of the said parsonage. And we humbly conceive and are informed the presentation of the said vicarage did and does belong to the said Mr. Jennings. And we also present that the chapel of Norwood does belong to the parish of Haies, and is about three miles distant from the said church of Haies, and that the chapel is supplied with a preaching minister, who receives about forty pounds a year of the farmers of the said parsonage for his salary."

NORWOOD.—"We present that we have a chapel of ease belonging to the parish of Haies, distant from the church of Haies

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three miles, and that one Mr. James Chibbald (?) is our present preaching minister, presented by Mr. Thomas Jennings, of Haies aforesaid, who allows him for his salary out of the tithes within the precincts of Norwood the yearly sum of forty-eight pounds. And we conceive the tithes within the said precincts of Norwood to be worth about two hundred pounds per annum, and think it very convenient that Norwood, being distinct in all duties and parish business from Haies aforesaid, should be made a parish church of itself."

HANWELL.—"We present that our parsonage is presentative, and that the late Bishop of London had formerly the presentation (which is sequestered). And we conceive our said parsonage, with the appurtenances and twenty-five acres of glebe land thereunto belonging, to be worth about one hundred pounds per annum, out of which Mr. Richard Sprigge, our present incumbent (presented by Mr. William Clarke), allows Mr. William Cooke, a former incumbent, eighteen pounds per annum, and to Mr. John Bennett (who has no profit belonging to his chapel save only three pounds a year) eighteen pounds per annum; the residue thereof the said Mr. Sprigge has for his own salary. And we humbly conceive it fit and pray that the chapel of New Brainford may be made a parish of itself."

NEW BRAINFORD (Brentford).—"We present that we have a chapel of ease belonging to Hanwell, which is two miles distant from the church, and that our town, being a very great road and populous market town, is very considerable, and fit, as we humbly conceive, to be made a parish entire of itself; and that Mr. Bennett, our present minister, settled among us by order of the Honble. Committee for Plundered Ministers, who piously officiates the cure and diligently observes all commands of Parliament, and has for his salary the tithes that arise within the limits of the chapel, which do amount to about twelve pounds ten shillings per annum; also three pounds a year issuing out of the inn called the "George" within our said town, and threescore pounds a year more granted by the said Committee as an augmentation out of the impropriate rectory of Ashwell in the county of Hertford. And we trust these pious endeavours of the Parliament may add much to the honour of God, the propagation of the gospel, and the salvation of souls."

WHITECHAPEL.—"We present that the parish of White-chapel is part in the county of Middlesex, and part in London, and

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that the parsonage or rectory, whereunto . . . of souls, is called by the name of Mary Matfellow *alias* Whitechapel, and that part that stands in London hath none other rectory than that before mentioned . . . rectory of Whitechapel stands sequestered from Dr. John Johnson, and one Mr. Valentine invested therein, and afterwards by the Committee of Plundered Ministers invested . . . who now officiates there, and that the place hath always, since the sequestration, been supplied by godly and orthodox divines by the care and charge of those . . . the same is conferred.

“That the yearly value of the said rectory in both liberties amounts unto two hundred and sixty pounds per annum, to be levied upon . . . house let at six pounds per annum, sixty pounds of which two hundred and sixty pounds per annum hath been collected by collectors appointed by the said Mr. Walley . . . rectory hath been supplied by the said Mr. Walley for the space of four years last past, for which he hath received about sixty pounds per annum . . . presentation of the minister was formerly in the Earl of Cleveland, but now in the Committee of Plundered Ministers.

“That there is one chapel in the whole parish of Whitechapel, which was builded and finished in Wapping *in anno* 1617, at the charges of the inhabitants of the parish and of several particular benefactors. This aforesaid chapel . . . above a mile distant from the principal church of Whitechapel being also a very bad way in winter time. The first minister that officiated there was Mr. Richard Sedgwick who . . . twenty pounds per annum for his salary, raised by voluntary contribution, over and above the tithes aforesaid paid to the rector of Whitechapel, and a dwelling house of eig . . pounds. The said Mr. Sedgwick continued there four and twenty years, little more or less. Since his decease we find there hath not been, nor is, any constant ministry at . . . the overseers do find out and pay by the day, except for two or three years after Mr. Sedgwick's decease, when there was sometime one stayed a year, others . . . at will, whereby the place is often frustrate of any minister on the Lord's Day in the afternoons. Likewise that the twenty pounds per annum, and a house let for six pounds per annum and ten pounds given per annum by Mr. Thomas Wetterhall for a lecture one day in a week, in the chapel, which hath been long omitted, whereby they are in danger to loose the said gift, and ten shillings for a sermon every year on Good Friday, by Mr. Thomas Nevill, and ten shillings for a sermon every year, on the Sunday in Whitsun week, by Hercules Sammes, which makes in all but thirty and seven pounds per annum.

“Lastly, that the parish of Whitechapel is of a large extent and very populous, and that there being a chapel of ease already built in

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Wapping as expressed, the inhabitants do humbly crave and hope that the piety and wisdom of the Parliament will take the premisses into their consideration, it being work so much concerning the glory of God and propagating the gospel of Jesus Christ, and make it a distinct parish of itself, as they have had it by the ancient bounds which extend [*viz.*] from Wellclose Style to the sign of the Black Dog now in the possession of Anne Eldridge, spinster, and all the other side unto Nightingale Lane, and so all the east side of the said lane to the Hermitage and Mill Lane, and so along on the south side of the street of Wapping unto the sign of the Still over against Sprusons Iland, now in the possession of Robert Taylor, distiller of strong waters. And we humbly request a further addition may be made to our said bounds, from the Hermitage to the Milk Yard inclusive, in regard the church of Stepney is near two miles from their habitation."

EAST SMITHFIELD.—"We have only one parsonage impropriate, and there are no donatives thereunto belonging except five or six pounds per annum for commemoration sermons upon extraordinary occasions. That we find that one Mr. Humphrevill is proprietor and possessor of all profits belonging to the said parsonage, as well in the upper end of the said parish of Algate as in the said hamlet of East Smithfield, but by what right he possesseth the same, or what his tithe is, by whom to him granted, for how long, or upon what terms, we could not yet know, otherwise than by an information of one of his servants, wherein we are yet unsatisfied; therefore we humbly refer the examination to those empowered to call the said impropiator before them for that purpose. What the true value of the impropriation may be annually worth (*bona fide*) we are not well able to determine, by reason the one part of the parish lieth in London, the other in Middlesex, the provision according to law being different. But we are very sensible that the whole parish hath been for many years exceedingly abused by the said impropiator or his assigns, who have at their own pleasures raised their tithes upon divers of the inhabitants to four times, nay, upon some, eight times the value, more than of ancient times they used to pay; so that from less than one hundred pounds per annum they have brought it to at least five hundred pounds; and this must not only be paid, but, by virtue of that old pest, the High Commission Court, the inhabitants are liable to whatever arbitrary demands or taxes he shall or undergo either excommunication or such other censure as they pleased, although we could never yet see either prescription, precedent, or law for our hamlet to put anything in way of a pound rate, nothing but petty tithes

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being properly belonging thereunto. The consideration whereof, together with the assured hope we have of relief herein, hath caused many of the inhabitants of late to deny payment of his unjust demands; neither know we of any lands or tenements or other profits due or payable in . . . hamlet to the parson or church. That there is one Mr. Rust either preacheth himself or supplieth the place by some other, but meddles not with other church administration, being only put in by the Committee for Plundered Ministers to supply the place till some able godly divine and orthodox minister may be made choice of, by the godly inhabitants, to be confirmed, their pastor in the room of Mr. Viner, lately ejected; that the said Mr. Rust hath been put upon us, not only without the knowledge or consent of the one hundredth part of the inhabitants, but without their approbation, of a selected and congregated people, who were in fellowship and communion, enjoying all ordinances in a way of the reformed churches according to the word of God and several ordinances of Parliament, by which means the people are not only deprived of Christian fellowship, but of sacramental communion, contrary both to the law of God and this present Commonwealth, remedy whereof the said congregated people, being now as sheep without a shepherd, humbly desire, being ready to render account of their just exceptions against the said Mr. Rust; neither know we of any salary he hath but what people will give voluntarily, which we conceive is very little. That although our parish be exceedingly large and populous, in so much that our church is not able to contain one fourth part of the people, and although it lieth the one half in London, and the other half in Middlesex, yet we have but one parish church, without any chapel of ease, and therefore make it our earnest and humble desire that our hamlet may be a distinct parish, that we may have another church built, having a very convenient place for that purpose, that those poor souls that are apt to run to ruin for want of public ordinances may come to the knowledge of God, not doubting such provision of assistance herein will be given as to other in the like cases, especially in a business wherein the glory of God is so much concerned. The bounds of which we desire to be of itself is commonly called the hamlet of East Smithfield which is accounted the one half of the parish of Algate, but lieth without the City . . . the south side of Rosemary Lane, the east side of Tower Hill, half the east side of Tower ditch adjoining to the precincts of Katherine neare the Tower, Bayliffs Place, all the street called East Smithfield leading from Tower Hill to the Hermitage Bridge on both sides of the way, and from Tower Hill directly eastwards to the High Street on both sides to Nightingale Lane, and so down the lane on

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the west side of the lane, and the north side of the High Street in East Smithfield to the sign of the Black Dog inclusive, in the possession of Ann Eldridge, spinster, with Swan Alley, Pond Alley, Maudlins rents, and all other alleys and places formerly reckoned, time out of mind, in the hamlet of East Smithfield."

[To be continued.]

THE LESSER RELIGIOUS FOUNDATIONS IN BERKSHIRE.

THE particular event in the history of the lesser religious foundations in Berkshire, of which we here propose to speak, is their suppression, or suggested suppression, in the sixteenth century, and the information is afforded by the Chantry Certificates made under the Acts of 1545 and 1548.

Most people possess some idea of what a chantry was, but that idea is often, to say the least, confused, so that it may be perhaps permissible to state here that a chantry was an endowment for the saying of prayers or masses for some particular object, generally the health of the soul of the founder or his kindred, and that it might be founded either at an existing altar in a church, or at an altar therein specially erected for the purpose of the chantry, in a chapel annexed to a church, or in a chapel specially built for the chantry, quite distinct, and often distant, from a church. Forming part of the foundation of these chantries or free chapels were, very frequently, charities of different sorts—schools, hospitals, almshouses, and the like. The two Acts we have mentioned contemplated, besides the suppression of chantries, that of guilds or fraternities and colleges of priests and canons, founded for, what were then considered to be, superstitious objects. As a matter of fact very little actual suppression took place till after the second Act had become law. There are, however, as we have said, returns made under both Acts; these are extant for most counties, and they furnish a great deal of useful and interesting information.

One of the avowed objects of the Edwardine Act was the bestowal of the revenues of the suppressed chantries, guilds, colleges, etc., for the foundation of grammar schools. How pharisaical was this declaration is now acknowledged. In many instances one of the objects of the chantry was the spread of education by attaching the teaching of a school to the duties of the chantry priest, and the suppression of the chantry did away, in many a village or small town,

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with the only educational endowment existing. In, comparatively speaking, only a few instances did Edward VI. continue the educational endowments suppressed with the chantries.

Let us see what references we have to chantry schools in the Berkshire certificates. At Lambourne John Isbury, by licence of Henry VIII., as was reported, founded the chantry of the Trinity within the parish church; here one of the duties of the chantry priest was to "teche the scolers of the free scole in Lamborne." This, in 1545, was duly performed by Walter Burnell, "chantry priest and schoolmaster there," who received £9 18s. a year from the property with which the chantry had been endowed. The incumbent, in 1548, was Arthur Elmes, aged 50, "able to serve a cure."

At Childrey there was, besides an almshouse, of which presently, a chantry of the Blessed Trinity and St. Catherine within the parish church, founded by William Fettiplace in 1526, who gave the property for its endowment to Queen's College, Oxford. Here the chantry priest was, according to the return of 1545, bound to "kepe and teach the grammar scole there." From the 1548 return we find that Ambrose Lancaster, clerk, was the chantry priest "teaching a grammar school there and praying for the founder," and that he was thirty-six years of age, had no other living, but was able to serve a cure. The chantry was then claimed by Queen's College, and part of its endowment—land called Lidcombe—went, in 1548, to the relief of poor scholars at that college.

In the "Bibliotheca Topographica Britannica" the founder's will and ordinances for the chantry are printed. The incumbent was to be in every respect a moral individual, not a keeper of hounds, or common hunter, or stirrer-up of contention in the town of Childrey or parts adjacent. He was to be well skilled in grammar, to enable him to keep the free school. He was to teach the children the alphabet, Lord's Prayer, Salutation of the Blessed Virgin, the Apostle's Creed (and all other things necessary to enable them to assist the priest in the celebration of mass), the psalm *De profundis*, and the usual prayers for the dead. He was also to teach in English the fourteen articles of faith, the Ten Commandments, the seven deadly sins, seven sacraments, seven gifts of the Holy Ghost, seven works of mercy, the five bodily senses, and the manner of confession. If any of his pupils should be "apt or disposed" to learn grammar, the priest was to instruct them therein "after the best and most diligent manner." The rector and scholars of Lincoln College were to be visitors. Lysons, writing in 1806, states the £8 a year allowed to the chantry priest by the foundation was then still paid to the schoolmaster, who had a residence "under the same room with the almshouse."

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In the parish church of Wokingham, or Oakingham, was the chantry of Our Lady, founded by Adam Moleyns, Dean of Salisbury,* John Norres, esquire,† and John Westwood, by licence of Henry VII., to have a priest to celebrate daily various services in the church. The 1548 return certifies that these things were duly performed, and adds that Robert Avys, clerk, M.A., was incumbent of the chantry, that he was aged thirty-six, able to keep or cure, and had no other living, and taught a grammar school within the said chantry.

At Windsor the priest of the Trinity Guild, within the parish church of New Windsor, was, in 1548, dead; "when he lived," says the return, "he taught a grammar school, whereof that town hath great need"; his salary had been £8 a year. The chantry had been founded by Oliver King, clerk, secretary to Henry VII., John Morgan, clerk, "dean of the College of Our Lady and St. George the Martyr within the castle," and John Tod, mayor.

The return of 1548 mentions that, at Newbury, Thomas Evans was incumbent of Henry Wormstall's stipend within the parish church, called "Wormstall's priest," that he was aged thirty, and that he was teacher of the grammar school.

This return mentions that the total amount of the chantry funds in the county, paid to schoolmasters, was £34 2s. 6d.

Of hospitals or almshouses, the chantry returns of 1545 and 1548 afford us a good deal of information. We learn that at Reading, in the parish of St. Mary, was a hospital or almshouse founded by William Barnes, "to the intent to have certayne pore people there lodged." Its property yielded £6 3s. 4d. a year clear, which was expended "for the maintenance of the lodgynges reserved and kept for the pore people" and repairing their houses. It possessed no plate, ornaments, or goods, "but only the beds wherein the pore people be lodged, not worth the making of an inventory." This hospital is not mentioned in the 1548 return, nor does Lysons refer to it.

In the same parish was the almshouse founded by John Leche, "otherwise John Larder," and (according to the 1548 return) to have five poor men to pray for his and all Christian souls; each poor man to have a house to dwell in and 4d. a week paid him by the mayor of Reading for the time being, the mayor receiving 6s. 8d. a year for his trouble. The issues of the property, in 1545, were £5 6s. 8d. Of this, some went in rent resolute, some for an obit; 6s. 8d., as above stated, for the mayor's fee; £4 6s. 8d. to the priest, and the balance in repairs. From what the inmates obtained their

* The Dean of Salisbury has peculiar jurisdiction in the parish of Wokingham.

† Lysons states that he was Master of the Wardrobe to Henry VI., and that he built the parish church.

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4*d.* a week we do not know, but the certificate 1545 states that the foundation was duly observed. Lysons gives the date of the foundation of this almshouse as 1477, and states that it was rebuilt by the Corporation of Reading in 1775.

At Donnington, within the parish of Shaw, was, in 1545, a hospital founded by Walter Adderbury,* to house thirteen "pore men," who were each to have, towards their living, 1*d* a day, a chamber, and 22*s.* 6*d.* "in the name† of corne money." The hospital stood "nigh adjoining to Donnington Castle," and distant half a mile from the parish church. Donnington is not in this return described as a parish, but the church here referred to may, of course, be that of Shaw. The King was, in 1545, patron of the hospital, and its revenues amounted to £28 16*s.* 8*d.* After making payments according to the foundation there remained a balance of 18*s.* 10*d.* a year, which was spent on repairs. The hospital is not mentioned in the 1548 returns.

At Newbury was St. Bartholomew's Hospital; the founder was, in 1545, unknown, but the object of the foundation was to have a priest to sing in the hospital, and two poor men to pray there. Its revenues were £23 1*s.* 8*d.* a year; 58*s.* 9*d.* was paid in rent resolute; £4 to the priest, and 26*s.* 8*d.* to the two poor men. The balance, £14 16*s.* 3*d.*, Roger Bormer, clerk, the then master, spent on repairs to the hospital property. We do not find the hospital mentioned in the 1548 return, and a correspondent to these pages (Vol. I., p. 344) refers to a doubt that evidently arose in the reign of Edward VI., as to whether the foundation was a priory or chantry. It is much to be wished that the correspondent would contribute the account of St. Bartholomew's which he offers.

At Lambourne, "nigh adjoining the churchyard" was an almshouse founded, as was reported in 1545, by John Isbury, to have there "ten pore men" to pray for his and all Christian souls. The chantry priest of the Holy Trinity chantry within the parish church, had the "governance" of the inmates, received the issues of almshouse property, and paid the inmates their stipends. The issues amounted to £17 13*s.* 4*d.* a year, all which went in "finding" the inmates. The hospital is not mentioned in the 1548 return. Lysons states that it was liable to be dissolved at the "reformation"—he means, we presume, dissolution—of the chantries, etc., on account of its superstitious uses, but was continued by an Act of Parliament passed in 31 Elizabeth, 1589, under new regulations, enjoined by the then Archbishop of Canterbury.

At Childrey, where, as we have seen, was a grammar school

* Lysons spells the name of this family "Abberbury."

† "Mone" in the MS., probably a mistake for "name."



Donnington Castle in the Eighteenth Century.

From an original drawing.

COMPTON, SURREY.

taught by the chantry priests, there was also, in 1545, an almshouse, founded by William Fettiplace, annexed to the chantry and adjoining the parish church, for three poor men, each to have nine pence a week, besides six shillings a year "in the name of livery." This was paid in "money nombred" by the Warden of Queen's College, Oxford. An inventory had been made of the almshouse property. The almshouse is mentioned in the 1548 returns as claimed by Queen's College, and it is stated that each of the inmates received yearly for his livery, "with the making of the same," nine shillings and four pence, and for wood and coals two shillings and eight pence yearly.

In the return made in 1545 of the chantry at Fyfield no mention is made of any almshouse, or like institution in connection with it; in 1548, however, it is mentioned that, attached to the chantry, and founded by John Gullefre,* was an almshouse for five poor men. This and the chantry were supported by £20 15s. a year then paid by Sir John Norris out of the manors of Wykes and Baldwin's Court in Charlton, and certain land in Fifield, Grove, Wantage, and West Hanney.

[To be continued.]

COMPTON, SURREY: AN ECCLESIOLOGICAL PROBLEM.

By A. C. BICKLEY.

COMPTON, an interesting and mildly picturesque village in Surrey, possesses a church which offers the antiquary a choice of nuts, all worthy of being cracked. To mention only a few: it has a double chancel, one being over the other; a remarkably early wooden screen; a most curious turret staircase, with retiring room or closet at the base; and two hagioscopes; each demanding, to quote the words of the War Office when it desires to shelve a question, "careful consideration." The parish has other claims to attention—its name, its connection with the pilgrim way, its having given birth to that faithful Royalist and ill-rewarded plotter Dr. Fuller (to name but one or two interesting subjects); but as I believe the readers of this Magazine like short articles, I propose to confine myself to the double chancel. As the turret staircase leads to this curiosity, and the woodwork

* Sir John Golafre, servant of Henry V. and Henry VI.

COMPTON, SURREY.

protects it, while the hagioscope opens from the turret, it will be seen that by this ingenious selection I leave myself a pretty free hand in discussing the church generally.

From the exterior it must be owned that Compton Church presents little which calls for remark. The east end certainly possesses the unusual, but by no means unique, feature of having two windows, one above the other; and on the north side of the chancel there is a sort of lean-to, which once possessed a door, but such can hardly be called interestingly rare. Once inside, the ecclesiological student sees he has entered a treasure-house.

The first thing that will strike him will be the unusual regularity of the plan, when the age of the church is considered. It is evident that it was all designed at the same time, and that it has received no additions until modern ritual requirements led to the erection of a vestry to the south of the chancel. The church is made up of a western tower (which has no entrance doorway), and is, perhaps, the oldest existing part of the fabric, and a nave of three bays, some eighteen feet wide by forty-eight long. The north and south aisles are each about seven feet wide. There is a south door with porch, and there was a north door which was porchless and is now blocked up. As usual, these doors are not precisely opposite one another, an arrangement possibly adopted to prevent a through draught. The eastern arm, if the term be allowable for a non-transeptal church, consists of a choir which is almost a square of thirteen feet, and which leads by a heavy arch into a chancel also almost square.

It is the last-named feature which makes the church so curious a study. The lean-to I have mentioned, so to speak, unites the choir and this chancel, as the entrance to the staircase it contains is in the choir, and its termination in the upper chancel on the eastern side of the arch which divides the two.

The bottom chancel is covered by so low a vault that wags have suggested it could only have been used for low mass! Although I disdain the pun as being beneath the notice of any self-respecting archæologist, yet it is suggestive, and while containing no clue to the intention of the builders, may yet contain one as to the employment of the upper chancel. This must, however, be conjectural, as there is no recorded evidence on the subject; still, when the ritual requirements of the respective services are considered, it can hardly be termed improbable.

There are authorities (Lewis, for one) who regard Compton as being a transitional building *in toto*, but a careful study convinces me that the lower chancel is, so far as its walls and vaulting are concerned, pure Norman. Its entrance arch may possibly be

COMPTON, SURREY.

slightly later than the walls, but that it is late Norman, both in construction and decorative detail, there can be small doubt. The arch between the nave and the choir appears, at first sight, of earlier date, but its plain imposts and corded zig-zag are frequently to be found in transitional work, while the capitals of the shafts are transitional rather than Norman in feeling. The nave arcades are certainly transitional, a deduction drawn not so much from the arches being slightly pointed as from the capitals and the curious way in which a Norman moulding on the chancel arch has been misapplied. It bears every evidence of having been copied and, through carelessness, inverted in a manner quite foreign to the Norman spirit.

The floor of the upper chancel can be scarcely more than from ten to eleven feet above that of the lower, the crown of the vaulting being possibly eighteen inches lower. It is evident, therefore, that the springing of the ribs is lower than in many crypts, as, for instance, Wimborne. The chancel walls as they at present stand, and must have stood for many hundred years, would permit of a vault of much greater elevation, and the problem arises, Why should the chancel have been ceiled at so low a level? The springing of the arch which divides the nave from the choir is considerably higher, and, the containing walls of the choir being much slighter than those of the chancel, it is probable that there never was any intention of vaulting this space, as was done at, for instance, Studland.

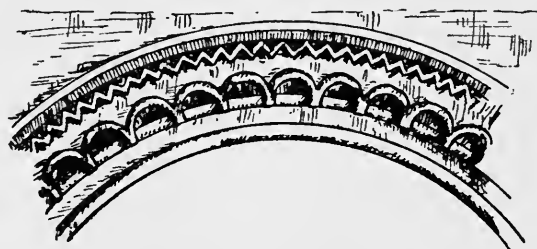
It has been suggested that the vault of the chancel has been deliberately lowered, so that an upper chamber or chapel might be formed. The supporters of this view are divided, some holding that the upper part was intended as a vestry, and others as a lady chapel, the latter pointing out in triumph that the nature of the ground prevented an eastern elongation. With much respect I venture to think that neither theory will hold water. As to the former, I shall have something to say later on; as to the latter, I may point out that even in Norman times lady chapels were not necessarily at the east end, and that there was plenty of room at the sides, as, for example, where the present vestry has been erected. The lowering of the vault must have been a most serious operation, and one that would only be resorted to in the last extremity; further, that it could not have been done without such signs of disturbance as are absent at Compton.

Low as the chancel is, it is not unprecedentedly low, but, as in the many cases in which buildings were so lacking in elevation, the roof has, at a later time, been destroyed and the walls raised. In such cases there is evidence of later work remaining. The practice

COMPTON, SURREY.

of our mediæval builders was to destroy earlier work and to rebuild in a current style, not to reproduce under difficulties, the unique case of the back wall of Beverley triforium notwithstanding. It would rather seem, as the ribs of Compton would indicate, that the vaulting in this church is the older part, and that when the nave was being erected it was found inconveniently low, and that therefore the walls were continued at a higher level, but that owing to some unknown reason (probably want of funds) the vault was not destroyed, and, there being a great interregnum (as somebody said with regard to certain unspecified parts of a great statesman's attire), it was formed into an upper chapel. That this was a chapel is shown by an early piscina remaining.

This work was done considerably later, as is shown by the screen, accounted the earliest consecutive piece of woodwork



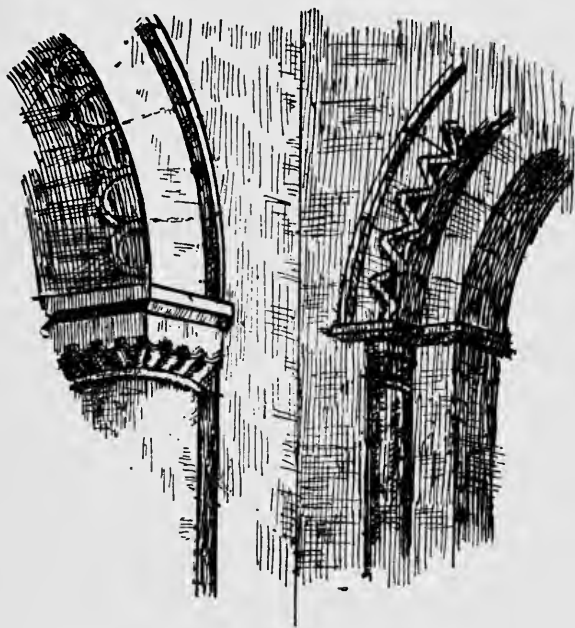
remaining in our land. This screen, which is sometimes described as Norman, is really transitional. It takes the form of an arcade of round-headed arches, and careless antiquaries have hastily concluded from this that it dates from Norman times. The evidence is poor indeed. The capitals of the shafts which support the arches are full of early English form and feeling, and even the cautious Parker has, as I think, been too generous in calling the screen transitional. Round-headed arches are, as recent investigations have proved, no essential proof of Norman work. Its true date would seem to be 1200-1220. This screen was probably erected after the decision to use this upper space as a chapel, to prevent the priests accidentally toppling over.

When the walls were elevated the problem would present itself, Should the space be left unutilised and cased by a wall, as at Darenth—also a Home Counties' church—or be adapted for service? At Compton, had the former alternative been taken, it would have meant a choir unduly dark; the latter offered a choir sufficiently light and a dignified east end. This seems to have been chosen, and when we recollect the choir offices of the time, we cannot doubt that the

COMPTON, SURREY.

choice was a wise one. Compton, we must not forget, was a cell, and therefore the choir offices would be read in it.

Superimposed altars, open to the parishioners at obligatory services, are unknown in England. At Darenth, the only likely instance, there is a casing wall, shutting it off from the church. At Wimborne the altar was in a crypt, and seems to have served a chapel used for guild as well as ministerial purposes. At Gloucester the side altars formed three tiers, but they were not intended for the public services.



On the other hand such instances are not uncommon in Spain, but it must be remembered that the Spanish Church was, like that of Britain, more or less independent in its origin. They are also not unknown in France and Italy. At Christchurch there was an altar to St. Michael over that in the Lady Chapel, but in this case it was approached by separate stairs, and was quite shut off from the collegiate church as well as from that of the lay-folk.

Now let us take the evidence of the Compton turret stairs. Firstly, I would call attention to the fact that the entrance is from the choir. This is strong proof that the loft was neither a chantry pure and simple nor, in the ordinary sense, a chapel; that it was, in fact, a part of the sanctuary, and, therefore, peculiar to the

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priests. Otherwise there would have been an exterior entrance, as at Wimborne, Gloucester, Canterbury, and Christchurch, to mention a few among many instances.

Again, the stairs lead only from the choir to the upper chapel, the exterior door to the staircase turret having no connection with the church except by a window, impassable even by a just-born baby. This shows that the chamber to which this door can have given access was not for the priests.

It has been suggested that this chamber formed an anchorite's cell. If so, it must have been provided that the anchorite should be a dwarf, for a man of ordinary stature could not have used it. It is certainly not more than six feet long by four wide in one part, and more than a foot less in the other. Its height varies from nothing to speak of to about seven feet. These dimensions are practically conclusive against its having been an anchorage. There is no documentary evidence of there ever having been an anchorite attached to Compton.

Between the church and this darksome den there is an opening, of a form rare in ecclesiastical architecture, but common enough in castles of the period. It is a narrow slit, widened by small circles at top, middle, and bottom. A similar one remains at Shere Church in the same county. It is this slit that has given rise to the suggestion that this den was an anker-hold, but the size, together with the narrowness of the opening, which makes it inconvenient for the passage of the Host, to my mind negative the idea. It is far more likely that it was a shelter for someone deputed to watch the church, a shelter in which he might keep tools or things that custom forbade being taken into the sacred edifice, and possibly keep articles for sale to the pilgrims who visited it on their way to Canterbury, for Compton was what is commonly known as a "pilgrim church," and pilgrims, as we all know, were not always persons with characters above reproach. As the door by which these gentry gained the church was on the south side, the position of this den was suitable for this purpose. It may be noted that the den has no facilities for warming or ventilating, as was fairly usual in anker-holds, and it is difficult to see how an occupant could recline—to lie down under any circumstances must have been next to impossible—when the door was open.

It may be mentioned that the church contains some good Jacobean altar-rails, and a fair pulpit with a highly elaborate sounding-board of the same date.

NOTES ON CHURCH PLATE IN THE DIOCESE OF LONDON.

BY EDWIN FRESHFIELD, JUNIOR.

[Continued from Vol. II., No. 8, p. 316.]

EVERY church is provided with one or more patens, and in the City these are occasionally so large that they have been mistaken for alms dishes or salvers, and are so described in the bishop's terrier. They are usually circular, and either (1) flat, or (2) on a short foot, or (3) raised on a stand. The pre-Reformation paten belongs to the first class, but though there are two Edwardian footless patens, and one or two early Elizabethan examples in the City, it seems that the foot was introduced at a very early date, and that the paten was usually made to fit on to the cup and serve as a cover, the foot being then used as a handle. The earliest footless post-Reformation paten in the diocese is at St. Mildred, Bread Street, made in 1549, and there are of course a number of modern specimens belonging to sets of plate made after mediæval models.

There are two examples of mediæval patens in the diocese, one in the City, at St. Magnus, made in 1500, and the other at West Drayton, made in 1507-8. These mediæval patens were flat plates with the centres depressed, and engraved with either the sacred monogram, a paschal lamb, or other device. Both the patens here have six lobed depressions, the former with a representation of our Lord seated in glory on a rainbow in the act of benediction, and the latter with a vernicle, or head, of our Lord with a cruciform nimbus.

At the Reformation all popish emblems engraved on plate were ordered to be defaced, and not infrequently mediæval patens are found with the emblem or device in the centre beaten out. There is no example of this in the diocese of London, but we have two examples of the immediate successors of these mediæval patens in

[Index to the plate opposite p. 51 :

1. Two silver tankards, made in 1651 and 1657.
2. Two silver-gilt cups, made in 1781.
- 3, 4. Two silver-gilt cups, made in 1560.
5. A silver flagon, made in 1781.

This plate is chosen to illustrate the two tankard and the coffee-pot shaped flagons. An example of a round-bellied flagon with spout will be found in a previous article.]

NOTES ON CHURCH PLATE.

the Edwardian pieces at St. Mildred, Bread Street, and St. James, Garlickhythe. These, like their predecessors, are flat plates. I found a plate of this kind at Edgware with a single mark, that of a maker who worked in Queen Mary's reign. It is possible, but not probable, that it belongs to that reign, if so, it is the only piece of Marian plate in the diocese.

In Queen Elizabeth's reign the paten was made to serve the purpose of cover as well as paten, and a flange or rim was put on the upper surface to fit into the lip of the cup, and a small reel-shaped foot was put beneath to serve the purpose of handle when the paten was used as a cover, and of foot when used for bread. These feet appear during the seventeenth and eighteenth centuries, until the common domestic salver with three knobs or feet was introduced.

I may mention that many clergy of my acquaintance who possess paten covers are unaware of this double purpose which the paten cover is intended to fulfil.

During the latter part of the seventeenth and the early part of the eighteenth century large salver or credence patens came into use. Some of them are of great size; notably one at St. Bartholomew the Great, made in 1689, has a diameter of twelve and a half inches.

Ciboria and tazza patens are two distinct classes of vessels which should be included with patens. If the reader will refer to the first article of this series, and the illustration in it in Vol. II., p. 119, of this Magazine, he will find represented the ciborium at St. Bride, Fleet Street, and two tazza patens, one at St. Giles, Cripplegate, and the other at St. Botolph, Aldgate. And first as to the ciboria, of which there are, beside the example at St. Bride, one at Ealing, one at Acton, and the cover belonging to one which has disappeared at Hounslow. These articles are rarely met with in England, and were, I fancy, intended to hold the bread on the credence table, or, as in the Roman Catholic Church, to be used as patens when many communicants had to be served.

The example at Acton is made of silver gilt, in 1609, by Thomas Bird, and was presented with a flagon and a cup and cover by Duchess Dudley. It is made in two parts, a lower or dish part standing on a baluster stem, and above, a dome cover or lid with a foot, similar to the foot usually found on a paten; from this it would seem that the cover was also intended to be used as a separate vessel. At Acton the cover was actually used as an alms dish, a practice recently discontinued because "money rattled so in it." At St. Bride the ciborium presented in 1671 by Paul Boston, a vicar of the parish, is exactly the same in shape and

NOTES ON CHURCH PLATE.

with the same sort of cover ; in that case it was suggested to me that the cover was intended to be used as a portable font. The example at Ealing, made of silver in 1717, is much the same in shape as these two, but rather more clumsy about the foot and stem ; instead of a foot the cover has a bunch of flame for a handle, and if I recollect right, those at Notre Dame in Paris are fitted in the same way. So also is the ciborium cover at Hounslow, made about 1705. No one could tell me what had become of the lower part of it, but judging by the date it would probably be like the one at Ealing.

Secondly, as to the *tazza patens*. The earliest of these are at St. Giles, Cripplegate, 1586, and St. Botolph, Aldgate, 1589. In both cases there is a boss in the centre of the *tazza*, with a classical helmeted head of a warrior. This kind of head will be found on cups at St. Margaret Pattens and a dish at St. Magnus. At St. Margaret Pattens the head is engraved on the lip of a cup on a medallion, and on another medallion appears the head of a female with her hair done up in a net. What these heads were intended to represent, and where the design originated, I do not know. In Kirby's "*Annals of Winchester College*," p. 278, they are mentioned as being found engraved on a wainscot in a dormitory at New College. Possibly they have some reference to Phillip II. and Queen Mary.

At Heston there is an interesting *paten*, made in 1685, and very similar to one at Egham, in Surrey, with a Dutch pictorial engraving, illustrated in the proceedings of the Surrey Archaeological Society. This Heston *paten* is silver, made between the years 1678 and 1696, by a maker whose private mark was a shield with three mullets on it. The technical name for it is a *tazza* or saucer *paten*, and it was intended for use at the credence table. The upper surface is engraved with a representation of the marriage feast in Cana of Galilee. Our Lord is seated at the extreme right-hand corner of the picture, the governor of the feast is sitting in the centre at a table with a crown on his head, and in the foreground a servant is engaged filling large jars with wine. This is a piece of plate of considerable interest and value, for pictorial engraving on silver in England is comparatively rare. At its best, or when compared with repoussé work or hammered work, it is a poor and unsatisfactory way of decorating silver, and judging from the style of work usually found, the art was almost entirely Dutch or Flemish. But in this case the *paten* has English plate marks, and the inference is that the goldsmith either had a Dutch workman in his employ, or that the picture is copied from a Dutch original.

NOTES ON CHURCH PLATE.

There is no doubt, I think, that the Heston tazza was made for use as a paten, but I have some doubt whether these tazzas at their first introduction or invention were not used as chalices. In the Calvinist Church in Switzerland, notably at Lausanne and the neighbourhood, I have found tazzas very little deeper than this one, and of much the same general appearance, used as chalices.

Certain patens deserve especial notice. At Hayes there is a French flat paten with a representation of the Crucifixion in relief on the back, made in the beginning of the eighteenth century, and belonging to the chalice of the same date. Chalice and paten are illustrated in a plate opposite the Inventory. Cowley and Littleton have each a pair of silver patens of unusual form, and Uxbridge has a silver bread basket, grandiloquently styled in the terrier a "pannarium."

There are two exceptions to the general circular form of paten; one at St. Olave, Hart Street, made in 1612, has a hexagonal dish, raised on a high baluster stem, and a circular foot; the other, at All Hallows, Barking, made in 1633, is a square trencher of silver, raised on four small knobs. In the churchwardens' account books of St. Bartholomew by the Royal Exchange, which have been published by my father, mention is made of two wooden trenchers, which were used to stand flagons on, and which were destroyed in the Great Fire. It is quite possible that the All Hallows' salver was intended for the same purpose; however that may be, in recent years the salver has been looked upon as a paten, and used at the credence table.

There is a paten at Christchurch which deserves a paragraph to itself. It is certainly the only thing of its kind in London, and probably in England, and is not only exceedingly fine, but very interesting archæologically. It is a paten of the usual circular form, with a foot, made entirely of Indian filigree work, and inscribed: "*Guilielmi Mainstone ex Indiis Orientalibus reversi Deo. O. M. humillimum votum 1675,*" and on a plate inside the foot his coat of arms. In its way this is quite one of the most interesting pieces of plate in the City, and its happy possessors, though they misdescribe it in their official return as a salver, have taken good care to keep it in excellent condition. A similar paten misdescribed as an alms dish will be found at King's College, Cambridge, presented by Thomas Page, a fellow, in 1673.

A paten at Kensington, made at Lübeck in the end of the sixteenth century, has ornaments round the bowl I take to be little pilgrims' gourds, though they look like diminutive loaves of bread. I am more inclined to think they are intended for the pilgrims' gourd bottles usually associated with St. James, because



1 2 3 4 5 6 7 8

PLATE AT S. MAGNUS.

NOTES ON CHURCH PLATE.

the cup to which the paten belongs, though of English manufacture, is covered with scallop shells, also emblems of the same saint. What the history of the paten is I do not know, but there was a foreign colony in the adjoining parish of Fulham, and possibly it came through some of the immigrants.

Two flat patens or salvers, presented by Eleanor James to St. Ben'et, Paul's Wharf, and now at St. Mary-le-Strand, illustrated in the plate opposite the Inventory, deserve mention. They were made at Hamburg, and are prettily ornamented with very graceful and decorative repoussé work.

I now pass on to Flagons, and of these there are four or five varieties.

On the plate opposite the reader will see two varieties illustrated, namely, the common tankard and the coffee-pot flagon. Another variety will be found illustrated in Vol. II., p. 119, of this Magazine, in the first article of this series.

The flagons came into general use after the passing of the canon of James I. in 1603. We have only four examples in the diocese earlier than that date; two of them, at St. Margaret, Westminster, were made in 1583, and two at St. Mary Woolnoth in 1587; the former, termed round-bellied flagons or jugs, seem to belong to the earlier fashion, and the latter are tankards of the usual kind, with plain cylindrical bodies covered with engraving, lids, S-shaped handles, and a broad splayed foot. The flagons made after 1603 were almost without exception made in that latter stiff style, and for practical purposes it is difficult to imagine a more clumsy or unhandy vessel to pour from. The great number introduced after 1603 points to something like a general order to the parishes ensuing on the passing of the canon, and this general order, I suppose, made it necessary for them to go to the trade and purchase the ready-made domestic article. That circumstance also may afford an explanation of the frequent appearance of a whistle in the tail of the handle, introduced for the guest to summon the potboy when the tankard was empty and required refilling, and the origin of the expression "You may whistle till you get it."

There are many examples of the late seventeenth-century flagons; these were improved by substituting a domed lid, with an acorn or knob on the top, in place of the plain, flat lid. In the end of the eighteenth and the beginning of the present century the large tankards came into fashion again, and the examples, which are usually very massive and clumsy, were decorated with spouts, octagonal or circular barrels, and splayed feet decorated with shallow lobes. With the re-introduction of mediæval style in the cups of *Type 9* came also the "pilgrim-bottle" flagon with

NOTES ON CHURCH PLATE.

a spout, narrow neck, a handle, and a six- or eight-lobe foot. In very recent days these flagons have given way to small glass bottles or cruets, like the ordinary domestic article. The prettiest cruet I have seen, and one that might be taken as a good model for reproduction, will be found illustrated in the "Proceedings of the Society of Antiquaries" for 1895, p. 337. It is a silver parcel-gilt cruet of English workmanship, made about 1530-35, belonging now to St. Peter Port, Guernsey. This pretty piece was lent for exhibition to the society by the Rev. G. E. Lee, the rector of the church, and was described by Mr. W. H. St. John Hope. It is really a diminutive round-bellied flagon, and its lineal descendants will be found at St. Margaret, Westminster, St. Nicholas Cole Abbey, St. John, Westminster, St. Martin-in-the-Fields, and St. George, Bloomsbury.

The cruets are more suitable for modern requirements than the large tankard, and contain sufficient wine for the amount usually now consumed. In that connection it has no doubt occurred to many beside myself to wonder at the great size of the seventeenth-century vessels, but I do not think it is altogether safe to assume as a matter of course that the capacity of those vessels necessarily indicates the amount of wine consumed. The flagons contained unconsecrated wine; and the rubric ordering the priest to retain for himself so much as may not be consecrated, seems to anticipate that all that was provided would not of necessity be consecrated. This is a question of practice, and I have not yet come across the materials to give a definite or a satisfactory answer to it.

Our flagons at St. Margaret, Lothbury, from St. Olave, are of the average size, and I find that each holds three quarts exactly. There is plenty of evidence to show that our ancestors consumed a great deal more consecrated wine than we do now. At St. Mary Woolnoth, a very small parish, I find the following entry in the churchwarden's account book for 1590 :

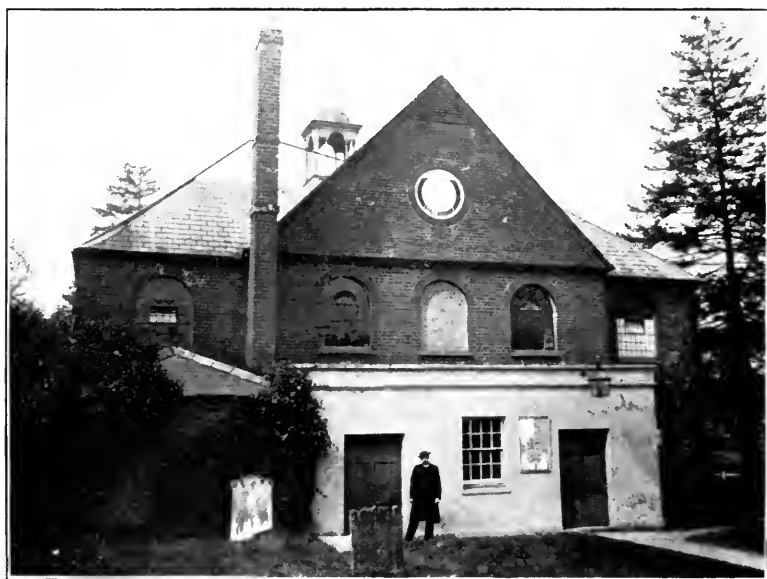
Item paid for xxiiij quarts and one pint of Muscadell
for the Communion for one whole year ending
at the same time xxs. vd.

There is, unfortunately, no evidence to show how much of the wine was consecrated, how many people attended in that year, or how often the Communion was celebrated. Different parishes had different practices, but twelve celebrations a year seem to have been the usual number, and that would allow about two quarts for each occasion.

With very few exceptions the tankards are quite plain, but St. Augustine has three with the strap pattern engraved round the



Loudwater Church, Interior.



Loudwater Church, Exterior.

LOUDWATER CHURCH.

middle of the body, and St. Mary Woolnoth has a pair, made in 1587, beautifully engraved all over with a flowing design of foliage and satyrs' heads. Kensington and Acton have two fine flagons made from the same model, and covered with engraving and repoussé.

A set of three handsome eighteenth-century examples of the round-bellied flagon at St. James, Piccadilly, are very fine and worthy of notice. The repoussé work is very good, especially the cherubs' heads. They are supposed to be after designs by Sir Christopher Wren. Two tankards of an unusual shape at St. Pancras New Church, given in 1822 by the Duke of York, are interesting, but do not merit particular attention. The largest are those of St. Martin-in-the-Fields and Fulham. A very small tankard was made in the end of the sixteenth century, and an example will be found at St. Peter-le-Poor, in the City. There are also three little flagons almost exactly like it given by Archbishop Parker to Trinity Hall, Corpus Christi, and Gonville and Caius Colleges, Cambridge, in 1571, 1572, and 1571 respectively.

There are many examples of the smaller tankard which came into fashion at the commencement of the eighteenth century, of which we have two examples at St. Margaret, Lothbury.

[To be continued.]

LOUDWATER CHURCH.

BY FANNY A. GURNEY.

THE parish of Loudwater, Bucks, in the diocese of Oxford, is situated in a pretty, winding valley, between two low ranges of hills, which shelter it east and west. The river Wye, or Wick, runs through the valley, and also the railway—a single line—from Maidenhead to Oxford, passing High Wycombe, of chair-making renown.

Historic Penn lies just over the hill on the eastern slope, and the old Jordans Meeting House, so dear to the Society of Friends, is within easy driving distance. Here our American cousins flock for the Quiet Day which is annually held in the interesting precincts, and here several relics are shown of William Penn, the founder of Pennsylvania, who lies in the Jordans burying-ground with many of his family. Beaconsfield is on a hill to the south-east; and Hughenden, of political interest as being the home and

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resting-place of the revered Disraeli, Lord Beaconsfield, is to the north, beyond High Wycombe.

Then there are the lovely woods of Dropmore and the famous Burnham Beeches not far off, and the noted cherry orchards at Flackwell Heath on the western hill, which forms part of the parish of Loudwater.

Several blotting-paper and paper mills, and a flour mill, ply their busy trade on the banks of the Wye, and employ a number of hands, including men, women, and girls. Buckinghamshire and Maltese lace are also made in the village, and bead-work is carried on in a small way. Many good villa residences and some cottages have been built of late. The parish is scattered, and contains about 1,600 people.

Amid these surroundings the nameless church of Loudwater—like one of the waifs and strays of our large cities, without lineage, of no historical interest, of no fame or antiquity, boasting of no beauty—stands alone for quaintness, its plain simplicity of exterior amounting to ugliness. There is an old-world air about it which carries one back to the days of Penn, a century before the church was built; there is a mustiness about it, too, after inhaling which one would not expect to walk out of the vestry into the vicarage garden (in which the church stands) and see the modern house standing on slightly rising ground above. Not twenty years ago the old vicarage adjoined the church at the west end, and the vicar's study opened into the family pew. A mark is still to be seen on the outer wall where the house-roof was united with that of the church; but the old house itself has been demolished, and replaced by the present vicarage, which happily stands on a more open and healthy site.

The church is built of red brick and has a slate roof, surmounted by a small cupola containing the one bell. Externally and internally it is one of the most curious in England. The interior has been described as resembling the cabin of an old-fashioned frigate, and the exterior has been mistaken for the vicarage stables; however, it is not unlike one of the paper mills common to the parish; indeed, a few years ago the vicar of a neighbouring parish was driving through Loudwater, after a confirmation, with the Bishop of Oxford, when his lordship called his attention to a building, and asked, "What is that?" "Loudwater Church," was the reply, "and sometimes it is called 'the mill without the works.'" The bishop looked at it, and then said, "Yes, indeed, so it is; and there is the shaft coming up alongside it," alluding to a tall chimney outside. A sundial, bearing the date 1790, ornaments the exterior east end of the church; below are two small windows with leaded

LOUDWATER CHURCH.

casements, a blank window in the centre, then a low projecting porch or vestibule of later construction, which is simply a narrow passage running across the east end. There are two ordinary plain-looking square doors, which give ingress to the porch, and another small window between them. From the porch other two doors admit into the church, on either side of the pulpit. To describe the interior as similar to a court of justice would perhaps be to give the best word-picture possible. It has no pretension whatever to cruciform or ecclesiastical design. The wooden oak-grained pulpit projects from the centre of the east wall; on one side is the reading desk, and on the other the clerk's desk. The Communion Table is directly under the pulpit, and the Communion rails around it in semicircular form. Galleries, supported by round wooden pillars artificially marbled, occupy three sides of the church. The gallery at the west end contains a good organ, presented by F. T. Ford, Esq., one of the present trustees of the church, as a Jubilee gift in 1887. The centre of the building is occupied by narrow benches, which are free sittings, and behind them stands the font. Under the galleries the high, cumbrous pews are still retained and rented.

Several mural tablets have been from time to time placed in the church. One, in memory of the founder, is in the right-hand east corner, and bears the following inscription :

SACRED
TO THE MEMORY OF
ELIZABETH WIFE OF WILLIAM DAVIS
WHO DIED OCT. 11TH 1791 AGED 81 YEARS
ALSO OF
WILLIAM DAVIS
(THE FOUNDER OF THIS CHAPEL)
WHO DEPARTED THIS LIFE OCT. 17TH 1818
AGED 92 YEARS

Then follow the names of a son and of a daughter-in-law. The entrance to the Davis vault is nearly in the centre of the floor, as well as the entrances to other vaults beneath the church. One stone is inscribed "William Allen, 1842," and another "G. C. B.," the initials of the first incumbent. In the porch a tablet is affixed to the wall in a recess recording that: "This Chapel of Ease and the house adjoining were erected Anno Domini 1788, and endowed with the sum of £1,200 by William Davis, Esq., who was born and resided the whole of his days in this Village, and after a long life devoted to the service of God died at the age of 92, leaving in his will the further sum of £400 towards the endow-

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ment of the living. The south wing of the Chapel was added by the founder in 1804. The north wing, vestry, and vestibules were erected in 1835 by the Trustees from voluntary contributions. The zeal of the Lord of Hosts hath done this!!”

Returning to the interior of the church, we find that two other tablets bear the names of Plaistowe, evidently an old Loudwater family. Immediately over the pulpit, where the east window should have been, a marble tablet records the name of the first chaplain of the church, or, more correctly speaking, the curate in charge, for originally Loudwater Church was a chapel of ease in the parish of Wycombe:

TO THE MEMORY OF
THE REV. GEORGE CAMPBELL BRODBELT
RECTOR OF ASTON SANDFORD
AND PERPETUAL CURATE OF THIS CHAPEL
HE DIED 14TH JUNE 1801 AGED 40
ALSO OF

ANNE HIS WIFE WHO DIED 22ND OCT. 1792 AGED 33
ELIZABETH HIS SECOND WIFE WHO DIED 30TH JUNE 1829 AGED 64
NANCY AMELIA HIS DAUGHTER (BY ANNE HIS WIFE)
WHO DIED 6TH MAY 1802 AGED 16
AND OF
FIVE CHILDREN WHO DIED IN INFANCY

“Mark the perfect man and behold the upright, for the end of that man is peace.”

“Trust in the Lord for ever, for in the Lord Jehovah is everlasting strength.”

The charge or curacy of Loudwater was held by several others, notably amongst whom, in 1830, was the Rev. G. D. Grundy, who is still living—the oldest officiating clergyman in England. He was ordained seventy years ago, and has just passed his ninety-third birthday. His present living is Hey, Lancashire, where he has been for sixty-two years. He has lived in the reigns of four sovereigns and the episcopates of seven bishops. Later, the Rev. E. Arnold was appointed to the charge, and after many years’ ministry he retired abroad for two years, and died during that period, as the following inscription testifies:

AS A TRIBUTE OF AFFECTION
A SORROWING PEOPLE HAVE CAUSED THIS TABLET
TO BE ERECTED TO THE MEMORY OF
THE REVD. EDWARD ARNOLD M.A.
WHO FOR 23 YEARS WAS THE INCUMBENT

LOUDWATER CHURCH.

OF THIS CHAPEL

HE FELL ASLEEP IN JESUS AT BONN ON THE RHINE
ON THE 29TH OF JAN. 1865 IN THE 58TH YEAR OF HIS AGE

His joy was to preach Christ, and Him only, as the sinner's
hope of salvation.

"Warning every man and teaching every man, that he might present
every man perfect in Christ Jesus."—Col. i. 28.

He is not tasting death, but taking rest

On the same holy couch where Jesus lay,

Soon to awake, all glorified and blest,

When day has dawn'd and shadows fled away.

Another memorial tablet bears the name of Mary, widow of the
Rev. E. Arnold, who died at Nailsworth in Gloucestershire in
October of the same year as her husband's death. The name of
Mr. John Bates, 1816, of Wycombe Marsh, one of the first
trustees, is on another tablet. The last addition is a brass plate

IN MEMORY OF

THE REV. WILLIAM PENROSE WOOLLCOMBE M.A.

FOR 34 YEARS VICAR OF THIS PARISH

WHO DIED AT RAMSGATE MARCH 26TH 1899

AGED 71 YEARS

"With Christ, which is far better."—Phil. i. 23.

Mr. Woolcombe acted as curate for Mr. Arnold during his
absence abroad, and at his death the incumbency was offered to and
accepted by him; a year later he became the first vicar. Owing
to failing health he resigned the living early in 1897, and was
succeeded by the present vicar, the Rev. Sidney Gurney.

The small churchyard has long been closed for burials, the last
interment having taken place forty-six years ago, and since that time
the cemetery at High Wycombe, three miles distant, has been the
burying-ground of Loudwater.

In the "London Gazette" for May, 1866, we find that, accord-
ing to an Act of Parliament, Loudwater was in that year made a
separate parish, and thenceforth was distinct from the parish of
High Wycombe or Chipping Wycombe, and the fees for marriages,
baptisms, etc. were authorised, to be received by the Vicar of Loud-
water.

In 1883, the Ecclesiastical Commissioners granted £1,500 to-
wards defraying the cost of providing a new vicarage. After this
was erected, the old house adjoining the church was pulled down
and the site thrown into the garden.

Having described the church, some account of its origin and of
the founder may be interesting.

LOUDWATER CHURCH.

In 1727, William Davis was born of humble parents at Loudwater, so humble indeed, that young William was early sent to work at one of the paper-mills as an apprentice. Being of a steady, industrious disposition, he gained the respect and trust of his master, and in due time was promoted to the position of foreman. After the death of his master he married his widow, and being then in comfortable circumstances, the God-fearing couple devoted to His service the means with which He had blessed them. They were deeply impressed with the great necessity for a place of worship at Loudwater, and decided to supply the need, having first devoted an acre of freehold land for the church and burying-ground. The foundation of the structure was laid in 1788, and the building was completed in 1790. In 1789 the right to nominate a minister to the chapel was renounced by the Marquis of Lansdowne, patron of the church and parish of High Wycombe, and the Rev. James Price, Vicar of Wycombe, and vested in William Davis, his heirs and assigns for ever, but all "tithes, tenths, oblations, offerings, perquisites, emoluments, rights, privileges, and appurtenances" were to belong to the Vicar of High Wycombe, in which parish Loudwater was at that time included, but in 1866, as previously stated, Loudwater became a separate parish, with a right to all fees.

The church or chapel was consecrated by the Bishop of Lincoln in 1791 (High Wycombe being at that time in the diocese of Lincoln). Curiously, however, it was not dedicated to any saint, and is therefore a nameless church.

The first confirmation ever held within its walls took place only three years ago, when the Bishop of Reading administered the holy rite to nearly forty candidates.

The church, as already mentioned, has had the addition of two wings and a vestry, etc., since it was first erected, but it is now in a bad state of repair, and an effort is being made to raise funds to build a chancel, and also to re-seat the church and lay down new flooring, with the idea that these improvements should form a portion of the scheme for the eventual re-building of the whole edifice.

HOW A MONK OF CANTERBURY LOST HIS MONEY BY DICING, AND OF THE MEANS HE TOOK TO RECOVER IT.

BY F. B. BICKLEY.

AMONG the Additional MSS. in the British Museum is a large folio volume, numbered 32311, containing a very interesting collection of documents, originals and copies, relating to the City of Canterbury. It was acquired by purchase in 1884, and from the circumstance that many of the papers have notes by E. Jacob, the City Chamberlain in 1740, it would seem that at one time this collection was in official custody. The earliest original document is of the time of Edward I. The label on the old cover (preserved in the new binding) bears the title: "City of Canterbury. A Collection of Manuscripts relative to the Limits and Franchises of the City, 1802."

Many of the documents illustrate the differences that were constantly arising between the citizens and the religious houses on the questions of privileges, and are of no particular interest in the present day. A well-known Roman Catholic writer once remarked to me that, in considering the causes that led to the dissolution of the monasteries, he did not think sufficient stress had been laid on the strong feelings that these institutions had excited against themselves by their obstinate insistence on their old rights and liberties against the growing power of the citizens. Whether a timely concession on the part of religious houses would have postponed the evil day is now an academic question. The following document (fol. 189), valuable when it was drawn up on account of the privileges claimed by the Prior of St. Gregory's, derives what interest it may now possess purely from the light it throws on the manners of a bygone generation. William Braborne was Prior of St. Gregory's in 1528 (*vide* Hasted, vol. iv., p. 634). Let us hope, for the credit of the house, that he had not been previously "Master Braban, a chanon of the place." The document reads as follows:

"In the monethe of Auguste I William Fyscher in seynt gregorys playde at dyse and ij seruantes of Crystes Churche with me the one of them playde with me and the tother satte by syde when we ij playde with Master Braban a Chanon of the place the wiche Chanon sente for vs for to playe and poyn tyd with vs that we shoulde cum in at a backe gatte be syde Ruttyn ton lane and ther mette with vs and lette vs in at x of the clocke in the nyght

A GAMBLING MONK.

and seyde we were wellcum yff we browght onny money for hym and so lede vs in to a lyttyll howsse the wiche howsse stondythe at the vpper ende of the gardyn by syde Ruttinton lane and ther we playde at dysse tyll yt was daye and ther we wane betwene vs ij that same nyght of the forseid Chanon iiij marke or ther apon with suche dysse as he browght with hym and with suche as we browght with vs and so in the mornyng departyd.

“More over the forseide Chanon deseryd the same seruant of Crystes Church that playde with hym and me at dysse be fore in the forseid howse for to bryng me a geyne to the same howsse that we playde at be fore and so with in xiiij days after at the instance of the forseid Channon the same seruante of Crystes Church that playde with vs flette me in the hye strett and so he browghe me to the forseid backe gatte as the forseid Chanon poyntyng hym and ther the seyde Chanon lette vs in betwene viii and ix of the cloke at nyght and ther was with hym when we cam in another Chanon callyd Master Lomnyse and so they ij browght vs in to the forseid howsse wher as we playde be fore and ther we fell to playe all iiij of us and ther we satte playing and tryfflyng tyll yt was paste x of the clocke and nothyng wone nor loste by twene vs, and as we satte I harde a noyse at the garden gatte and then this master braban seid yt was a horsse and then immediatly after I wolde a departyd and they desyerd me to pase the tyme a whyle lenger, and then within a whyle after the forseid M. braban seyde that he was desesynd with ettyng of appylles and so wente forthe owt of the dorre, and in his beyng owt he vnlockyde the forseide garden gatt nexte vn to the howsse the wiche gatte the forseide seruante of Cristes Church had lockyde vnknowyng to the seide Chanons and the seide M. braban in his beyng owt vnlockyd the gatte and came in ageyne to vs, and satte downe ageyne with vs and past the tyme awhyle and immediatly after came in iiij or v seruantes of the place into the forseid howsse vnto vs and when they were come the seide master braban begane to argew with vs for the wynnyng of his money the fyrst tyme that we playde together and seide that he wolde have his money ageyne or elles we shuld have the cortesy of the place, and so toke vs by strenghe and lede vs downe to the place and so sette vs in the stokys and ther we laye in the stokys all the same nyght and the nexte daye Master braban came to vs ther as we satte and askyde vs yff we wolde ffall to some grement wythe hym or not afore my lorde came home for he seide that he dyde not intende for to playe with vs that same nyght but for to take vs that he myght have his money that we wone of hym before, and wolde not lette vs cum owte of the stokys excepte we wolde gre with

A GAMBLING MONK.

hym for to paye hym iiij marke betwene vs, and then I desyryd hym that I mowght have one to go in to the towne for me and I wolde geve hym for hys labor and then he seide that ther shoulde none go on my errande exsepte I wolde gre with hym for to pay hym xxvjs. viij*d.* and immediatly my lorde came home and came in to vs wher we laye in the stokys and ther rebukyd vs and seide that we shulde not cum owt withowte we dyd gre with the forseid Chanon and then I askyd my lorde yff we playde in the liberdy of the citie and he seid naye and he bade me agre with the seide Chanon and he wolde dyscharge me form the citie for I tolde hym how that I was bownde from playe vnto Master Mayer in a recownuesance of vi*l.* starlyng and he seide that he wolde save me harmeles so that I wolde gre with the seide Chanon or elles I shulde ly ther vnto the tyme that I hade payde hym xxvjs. viij*d.* and then I desyryd my lorde to sende me to a comyn prieson that I myght fynde hym surety to awnswer hym to the lawe and he seide that he was lorde within hymselffe and seide the mayer hade nowght to do withall and ther apon I fownde hym suretye to paye hym xiijs. iiij*d.* on seynt ffraunces day and xiijs. iiij*d.* on all halou



DICE PLAYERS (15TH CENT.).

ESSEX CHARITIES.

daye so that he wolde save me harmeles from Master Mayer and ther apon he delyuered me out of the stokys.

"Moreover syne I was in warde I was with my lorde of Seynt Gregorys and showyd hym how I was in trobyll for playing in his place and he askyd me how Master Mayer hade knowlege and I seyde his owne seruantes gave ffyrste knowlege of yt and then he seide that neuer a seruant of his gave no suche knowlege for yff they dyde and I cowde tell hym what they were they shulde neuer do hym more servys and ther apon abade me that master Mayer shulde bryng forthe his provys I playde there."

ESSEX CHARITIES.

LITTLE YELDHAM AND BELCHAMP OTTON.

BY THE EDITOR.

[Continued from Vol. II., No. 7, p. 238.]

IT was found by inquisition taken at the "Lion" at Kelvedon, September 2nd, 1601, that John Cooke, late of Belchamp Otton, deceased, was seised of a messuage, etc., called Fynches in Little Yeldham, and by his will left the issues from this property to the "poor people" of the parishes of Little Yeldham and Belchamp Otton, and for the saying of mass and *dirige* twice a year for his own soul and the souls of his friends. John Cooke, his son, and Christopher Hill, clerk, parson of Belchamp Otton, his executors, were to hold the premises for life, employing the issues as abovesaid, save that they were to keep for themselves 4*d.* a year for their trouble about the trust; after their deaths this 4*d.* was to be bestowed on the churchwardens of Belchamp Otton for the like reason.

It was found that, in 1601, the testator and his executors were "long since" dead, and that immediately after their deaths the said churchwardens, for the time being, entered upon the premises and employed the profits to the uses aforesaid, till about twenty years before, when John Cooke, nephew (*sic*) of the testator, entered upon the premises and took the profits thereof, contrary to the intentions of his grandfather's (*sic*) will.

It was also found that by his will dated October 30th, 1498, John Ryce of Belchamp Otton left property called Allston's in the same parish to Rose his wife, who with the profits therefrom was

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to keep the testator's "yeresmend"; and that after her death the said profits were to be bestowed as she should direct, save that out of the said profits there should be bestowed sufficient for the "reasonable expenses" of keeping an anniversary in the church of Otton Beauchamp for the souls of the said John, Rose, and his friends.

On February 5th following [*i.e.* 1499] the said Rose made her will, and thereby enfeoffed twenty-four parishioners of Otton Belchamp and adjoining parishes with the property in question, and directed that 6s. 8d. of the profits thereof should be bestowed on keeping an obit in Otton Belchamp church on each 3rd of October, "or within one sennight before." This sum was to be distributed as follows: "To the parson or curate for his beade role, placebo, dirge, laudo, comendation, and messe of requiem, xvjd.; to the parish clerke, ij d.; to the poore people, with the messe penny, xvd.; to the sexten for ringinge, iij d.; for wex for lights and strickinge, viij d.; for bread, ale, and cheese after the dirge, ijs.; to the reparations of the bell ropes, iiij d.; to the churchwardens for their labour and attendance and renewinge of the feoffment as often as the feoffees deceased into fower of them, viij d."; the residue of the rent to be expended on repair of the church and tenement as need required. Rose further directed that the churchwardens of Otton Belchamp, with the assent of her executors, the parson, and "chief parishioners" of the said parish, should have the "rule and lease" of the premises and the disposition of the profits therefrom, save as aforesaid.

The inquisition further found that one John Leach, being a feoffee of the premises, to the uses expressed in the will of the said John Ryce, on April 6th, 1525, enfeoffed therewith Sir Roger Wentworth, knight, John Wentworth, his eldest son, George Colte, Henry Mackwilliams, Henry Burs and William Clopton of Lyston, esquires, and eighteen others, inhabitants of Otton Belchamp and the adjoining parishes, to the uses of the said will.

The jury found that, for long, the profits of the premises were bestowed as above set out, but that, at the time of taking the inquisition, Leonard Hardy took the said profits and converted them to his own use.

The Commissioners made their order at the "Lion" aforesaid, on September 30th following. They state that John Cooke, then owner of Fynches, acknowledged the will of the aforesaid John Cooke to be to the effect set out in this inquisition, and confessed that though it be true he had kept possession of the premises and taken the rent, yet had he, all the time, yearly bestowed that rent on the poor, according to his grandfather's (*sic*) will. He promised

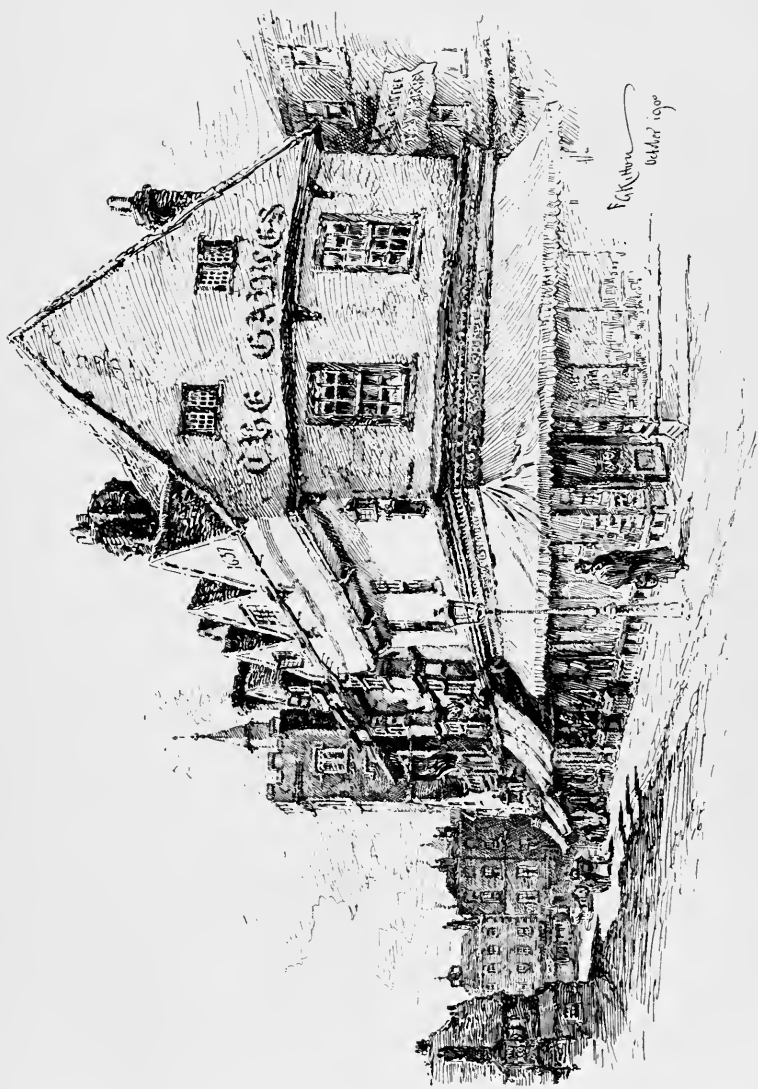
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forthwith (at the costs of the inhabitants of Belchamp Otton and Little Yeldham) to make an estate in fee simple of the premises to certain persons, to be by him and the parishioners of the said parish nominated, to the intent that 2s. should be yearly paid to the churchwardens and overseers of the poor of Little Yeldham for the benefit of the poor of that parish, and the residue of the rent and profit of the premises to the churchwardens and overseers of the poor of Belchamp Otton for the relief of the poor of their parish, with the advice and consent of the greater part of the feoffees inhabiting in the said parish. This estate, he undertook, should be clearly discharged of all incumbrances committed and suffered by him, one lease only excepted for certain years yet enduring, and which was determinable at the next Michaelmas after his decease and the decease of Thomas his son, and whereupon the yearly rent of 2s. was reserved, payable to the churchwardens and overseers of Little Yeldham, and of 20s. to those of Belchamp Otton.

The said John Cooke also desired that forasmuch as the same land came of his grandfather's and his gift, if any of his posterity, inhabiting in the said parish and of honest name and fame, should hereafter happen to be poor and needy, that they might be especially respected and regarded by those administering the said gift; "which said offer, agreement, promise, and petition, we, the said Commissioners, doe think very reasonable, and at the petition of the said parties and with their consent do decree the same ever to be performed."

Concerning Allston's, forasmuch as the inquisition was found in the presence of William Mascall, servant or bailiff of Sir John Morgan and Mr. Apsley, and as all who had any claim in the said tenement, were lawfully warned to come and defend their right, yet had put in no appearance, the Commissioners, in respect of the default of those persons, by virtue of their authority decreed that it should be lawful for Edmund Thompson, then parson of Belchamp Otton, and for Thomas Chapleyn and others, "chief parishioners," at any time to enter into the premises and have the rule and letting thereof, and the disposition of the rent arising therefrom, to bestow the same to the good and charitable uses named in the inquisition. Trustees to be appointed. (*Petty Bag Charity Inquisitions, Bundle 1, No. 12.*)

[To be continued.]



Old Houses, St. Albans.

OLD ST. ALBANS, AND HOW TO PRESERVE IT.

BY F. G. KITTON, HON. SEC. HERTFORDSHIRE ART SOCIETY.

REMEMBERING the antiquity and historical associations of this famous Hertfordshire town, the visitor to its quaint thoroughfares naturally looks keenly at all evidence of ancient character and traditions. Happily there yet remain a number of old buildings, each having a pleasing individuality of its own, which makes the town an object worthy of the attention of artist and antiquary. Of purely mediæval architecture little remains in St. Albans, and most of the old houses are not earlier than the seventeenth century—the Stuart period. As is not unfrequently the case in old towns, many specimens of domestic architecture have been re-fronted at a later date, thus disguising by a comparatively modern exterior the age and the original structural character of the building; so much so, indeed, that it becomes necessary, in order to determine the approximate date of erection, to examine the rear of such buildings, where one may perchance find satisfactory evidence of it in the unaltered gables, dormers, etc., which have been permitted to remain intact. Most of the refronting was carried out during the eighteenth century, when it was apparently considered orthodox to impart to a plaster-fronted building that “respectability” which a new brick façade was thought to possess.

The old buildings in St. Albans may be roughly classified thus: (1) overhanging storeys, (2) decorated plaster fronts, and (3) those containing features of interest, such as panelled rooms, antique fireplaces and overmantels, moulded ceilings, and fragments of carvings in stone and wood. Curious to relate, that feature of ancient domestic architecture known as the “barge-board,” so common in some towns (as at Norwich), is conspicuous by its absence in St. Albans; presumably, when decayed, they were not replaced. It has been introduced into some of the better-class modern residences, not always appropriately however, as we find them associated with gables and dormers of brick or masonry, whereas the early builders usually resorted to this form of adornment in connection with plaster-work. As if to compensate for the absence of the barge-board (which is sometimes found very ornately carved), we have in St. Albans a number of examples of a form of external embellishment which, I am assured, is rare, viz., the enrich-

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ment of the plaster fronts by means of panels with decorated borders. While justly priding itself upon the possession of its panel-borders, St. Albans unfortunately cannot boast of anything elaborate in the shape of hand-wrought or moulded plaster-work such as may be found in other parts of the country; as, for example: Bishop King's House at Oxford (A.D. 1620); the "George" Inn, Audley End; "Sparrowe's House," Ipswich, with its well-known pargetting; a corner house near the Town Hall, Hertford; the cottage at Wyvenhoe, Essex, with its floriated designs in bold relief; the well-known example of highly-relieved foliage at Clare, Suffolk; and the beautiful old house at Maidstone (A.D. 1611), in which large panels of carved work, interspersed with the royal arms, etc., fill in the spaces between the beams. The pargetter's art also includes stamped surfaces, a simpler form of plaster enrichment, of which a good specimen exists in St. Albans at No. 13 Fishpool Street; the introduction of patterns impressed in the soft plaster by means of moulds, such as the fish-scale pattern, or the imbricated pattern produced by a kind of comb (of which examples are extant at Audley End Farm), or the division of the entire surface into squares, as may be seen in great variety and profusion at Newport (Essex), Bishop's Stortford, Saffron Walden, etc. There is in St. Albans one interesting specimen of rusticated surface, in the old gabled house (now a boot shop) in High Street, bearing date 1665; close by, at Messrs. Thorpe and Collings, we find an example of the rusticated angle.

In St. Albans there still exist (as hinted above) more half-timbered houses than the casual observer might suspect. The principal fronts of many of them have been cased in brick, thus externally obliterating their antiquity, while in many instances the woodwork of such as have escaped this treatment is completely plastered over. Quite lately a house in the latter category, viz., the "King's Arms" in George Street, underwent a process of restoration, and the ancient timbers were exposed to view, the effect being to give a mediæval touch to that narrow thoroughfare. This mode of dealing with old buildings might well be imitated in other cases where timbered buildings exist behind a screen of brick or plaster. Happily, the public taste trends in that direction.

Improbable as it might seem, few English towns possess many examples of domestic architecture of a date anterior to the seventeenth century. I may quote Chester as an illustration, where the majority of the ancient tenements which line the picturesque streets belong to that century, and doubtless considerable surprise is expressed by visitors to that interesting city when they discover that hardly any of the well-known houses there bear an earlier

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date than 1600: "God's Providence House" (now very largely reconstructed) has the year 1652 cut into a beam; Bishop Lloyd's House is said to have been erected in 1615; the "Custom House" Inn, 1637; the "Bear and Billet," 1664; and so forth. Elsewhere in the provinces we find the same thing, *e.g.*, the "Hall-i'-th'-wood," Bolton, 1648; and the "Old House" in the Market Place, Hereford, 1620.* It should be observed, however, that the dates upon timbered and half-timbered houses are often deceptive, as some portions of such buildings may really belong to an earlier period than that recorded upon them, the date so recorded not necessarily meaning that of the original structure. To quote an instance in which this possibly occurs, I may mention the boot shop (the "Ipswich Boot Warehouse") in High Street, to which reference has already been made. The external plaster bears conspicuously, on the gable, the date "1665"; but this is perhaps the year in which the plastering was applied to the front. It is frequently a matter for doubt whether the framework of an ancient tenement does not appertain to a period considerably earlier than the date inscribed upon it.

I venture, as the main drift of these discursive notes, to propound the all-important question, By what means may these interesting links with the past be preserved, for our own delectation as well as that of future generations? It cannot be disputed that the removal of such relics of bygone times, or even the alteration of them in accordance with modern requirements, causes sincere regret, especially among those who are able to read sermons in stones, brick, and plaster, and who delight in the picturesque. To deprive St. Albans, or any other old town, of its ancient buildings, and to substitute for them modern structures, will result in destroying that valuable individuality which should distinguish one place from another; such an act is like the destruction of an ancient missal, the life-work of an industrious monk, and giving us in its place a matter-of-fact version printed in modern type on modern paper.

A few months ago considerable alarm was excited in the ranks of local archæologists and artists by the announcement that one of the most picturesque gabled houses in St. Albans, bearing the date 1637, was threatened with demolition. Owing to its conspicuous position, overlooking the Market Place, it strikes the key-note of the old-world character of the town, and it was rightly conceived that its destruction meant the loss of one of the most striking

* The note-books of my friend Mr. S. Flint Clarkson, F.R.I.B.A., have proved serviceable in references to timber and plaster buildings and their dates.

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features of Old St. Albans. At this juncture the St. Albans and Hertfordshire Architectural and Archæological Society (to give its ponderous title in full) promptly came to the rescue with an extensively-signed petition addressed to the new owners of the property (Messrs. Boots, chemists, etc.), appealing to them to allow the building to remain, and to preserve as far as possible its ancient aspect. It is satisfactory to state that the appeal met with favourable consideration, and it is due to the firm to acknowledge that, in adapting the structure to their special requirements, the necessary alterations (mainly internal) have been carried out most sympathetically. To Messrs. Boots, therefore, the thanks of the community are due. It is, however, hardly to be expected that there will be so excellent a result in every case where equally interesting buildings are endangered. In some instances it will be urged that the site is too valuable to permit of the maintenance thereon of a superannuated tenement, however valuable its associations. The days are numbered of the late mediæval building belonging to Messrs. Wiles and Lewis at the north-east corner of George Street.

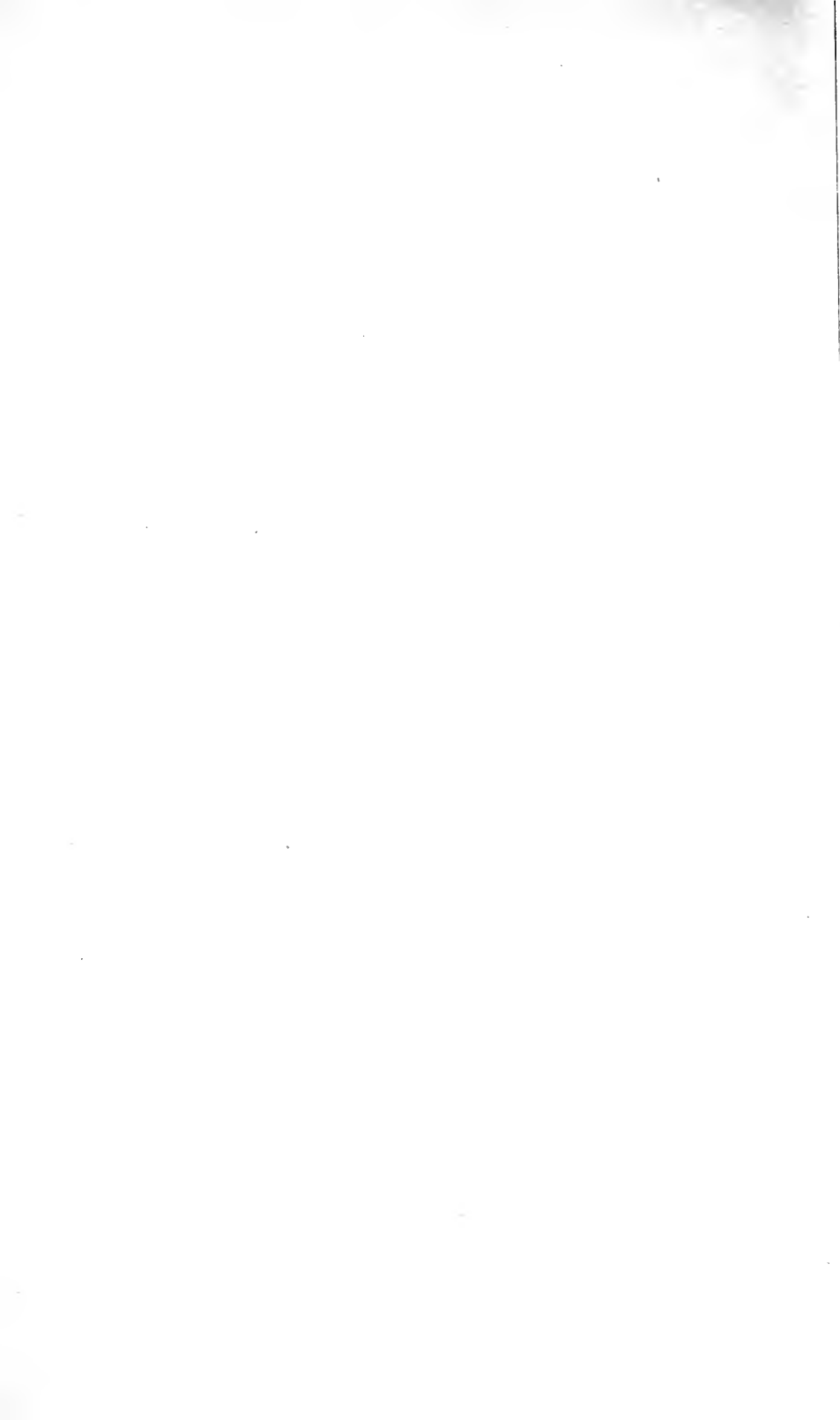
Some definite and practicable scheme must be initiated if we are to preserve all that is possible of old St. Albans; hitherto, bit by bit, it has disappeared, with hardly a hand raised in protest. This induced the St. Albans and Hertfordshire A. and A. Society recently to appoint a sub-committee to consider the subject in all its bearings, and one result of their consultations was the compilation of a list of the buildings in St. Albans (about twenty in all) having a just claim to preservation by virtue of their archæological or historical interest.

The recent passing of the Ancient Monuments Protection Bill, 1900 (amending the Act of 1882), is a matter for great rejoicing and should stimulate lovers of archæology to further exertion. This Bill, which was "fathered" by Lord Balcarras, one of the honorary secretaries of the Society for the Preservation of Ancient Buildings, enables the Council of any county to purchase, or at the request of the owner to become the guardians of, any ancient monument situated in such county, or in any adjacent county; also, to undertake or contribute towards the cost of preserving, maintaining, and managing any such monument, whether they have purchased the same or become the guardians thereof or not. In addition, the present Act empowers the Commissioners of Works or any County Council to receive voluntary contributions towards the cost of maintenance and preservation of any monument of which they may have become the guardians under the provisions of the Ancient Monuments Acts, 1882 and 1892, as well as under the present Act. Provision is also made for the public to have access to any building



An Old Yard, St. Albans.

From "St. Albans, Picturesque and Historic."



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of which the Commissioners of Works or County Councils may have become guardians.

In order to make use of so excellent a measure, it has been thought desirable by the two Hertfordshire Archæological Societies (viz., the St. Albans and the East Herts), working in collaboration with the Herts County Council, that they should undertake the registration of all buildings of historic or architectural interest and of all ancient monuments in the County. In order to secure the assistance of the public, it is proposed that printed slips be circulated (to be afterwards forwarded to the Herts County Council, St. Albans), in which particulars may be entered, such as the name and situation of the structure or monument, the period to which it belongs, and general observations concerning its historical or architectural character, present condition, etc. It is probable that, when the project is considered, such minor details as doors, doorheads, carvings, stencil-work, chimneys, and other accessories worthy of conservation, will be likewise scheduled. The names of Sir John Evans and Mr. W. B. Gerish, honorary secretary of the East Herts Archæological Society, have been sent in as those of delegates for the County to the National Trust for Places of Historic Interest and Natural Beauty, and it is probable that during the coming winter the two Herts Societies will formulate some practical system, and that the work of registration will be commenced early next year. The National Trust has already done excellent work in this connection, and I avail myself of this opportunity of stating that I have undertaken (at the request of Mr. Hugh Blakiston, B.A., Secretary) to supervise the registration of ancient and historic buildings in West Herts. I shall therefore be pleased to send printed register-forms to anyone who is willing to supply information respecting that part of the County. The principal object of this systematic registration is, of course, *preservation*, while the records themselves cannot fail to prove invaluable to future County historians and topographers.

In this brief paper I have had mainly in view the preservation of ancient buildings in Hertfordshire, and particularly in St. Albans. It is, however, devoutly to be wished that not only Hertfordshire and the other counties in which this Magazine circulates, but every county in Great Britain should rise to the occasion, and do its utmost to protect the cherished relics of bygone times. As Miss May Morris truly observed, in a paper read by her in June last before the Society for the Protection of Ancient Buildings: "The importance of preserving what is left in every branch of historic art is, or ought to be, too vital, too near our spiritual and intellectual needs, to go unvoiced by those who are neither experts

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nor professionals; that is, by most of us. Vital to our spiritual needs and well-being . . . that sounds rather portentous, perhaps? In truth, it is not saying too much, and some of my friends in this room to-day, who are far better qualified than I to speak, could, from their knowledge and experience, tell you that it is so. . . . Our English country might well become a desert, fertile, indeed, but barren of the land-marks we most love, if . . . we should entirely lose the last few traces of characteristic building. Such things have more than an antiquarian interest."

THE CHURCH OF GREAT STANMORE AND ITS REGISTERS.

BY REV. S. F. L. BERNAYS.

ALL who know anything of north-west Middlesex know the village of Stanmore, lying on the thickly-wooded hill which forms the highest point of the county, 504 feet above the sea level. The churchyard, in which are two churches,—one an ivy-clad ruin,—is as picturesque a spot as can be found in the county; and it is hard to believe it lies but ten miles from the heart of London.

Great Stanmore and its church formed part of the possessions of the abbey of St. Albans, being given by Offa, king of the Mercians, upon his founding and endowing the abbey by his charter dated 793. The parish had a church in 1081, as Domesday mentions "the priest" at Stanmore. This building, being (as we are told in 1724) "too remote" from the village, was pulled down in 1632. Nothing is known of it, and the only thing left to mark its site is the tomb (now enclosed in a garden) of the Rev. Baptiste Wiloughby, for fifty years rector of the parish, who died in 1610. For some reason unknown his bones were left near the church where he had ministered, while the other bodies were removed and reburied in the new churchyard. The foundations of the church were, however, discovered when some houses were being erected on the site in 1892. From these it was apparent that the church must have been very small,—81 feet by 22,—with two small transepts, each about 12 feet square. The diminutiveness of the church is characteristic of the old Middlesex churches, as the population of the county was very small till Londoners came to live away from their businesses and set up country houses. To replace this building, a



The Second Church, Stanmore.



The present Church, Stanmore.



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new and "fair" church was erected at the charge of Sir John Wolstenholme, knight, in two acres of land given for the purpose by Sir Thomas Lake, knight, Mr. Burnell, and Mr. Robinson. Laud, then Bishop of London, consecrated the new building on July 16th, 1632, dedicating it to St. John the Evangelist. This building is the ruin of which I have spoken; a view of it is given in the plate opposite,—picturesque enough now, but originally very ugly. In 1849 the then Bishop of London granted a faculty to replace it by the present structure, which was consecrated on the same day of the month in 1850 as its predecessor had been consecrated by Laud in 1632. This present church, whose foundation-stone was laid by Queen Adelaide, is interesting as one of the earliest examples of church architecture designed under the influence of the Gothic revival. The building contains five monuments, of which four were removed from the second church, and one—a recumbent effigy of the Earl of Aberdeen, Prime Minister of England—was erected in 1860. Of the others, the most interesting is a beautiful figure of Sir John Wolstenholme, the founder of the second church. This monument, together with a very fine inscription, was moved from the old church as recently as 1881. In the same year the three other monuments were placed in the church; one, a quaint memorial to John and Barbara Burnell, erected in the earliest of the three churches by the Clothworkers' Company in 1606, moved to the second church in 1632, and once more removed and restored in 1882. Of the other two monuments, one is in memory of John Dalton, erected by his friend Jacob Forbes in 1791 (consisting of a beautiful figure, the work of J. Bacon); the other, a somewhat conventional urn, in memory of Elizabeth Dalton. Under the tower of the church is a room, the walls of which are covered with tablets removed from the second church in 1850; most of them are fixed so high up that it is impossible to make out the extraordinary extent of the virtues possessed by those who lived during the last and the early part of the present century. However, there is one strange monument, which consists of a huge four-post bedstead, made of marble, on which lie John Wolstenholme in death, and his widow Dorothy leaning over on her side gazing at him. This was erected by Dorothy, daughter of Horatio, Lord Vere, Baron of Tilbury, but bears no date. Close to the entrance to this monument-room stands a beautiful specimen of a Caroline font, with carved oak top: it is a great pity that this should have been replaced by a very plain stone font, given by the Dowager Queen Adelaide.

Turning now from the history of the three churches, we come to speak of the church records, singularly few in number—only a

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framed parchment, on which are inscribed particulars of our parish charities, and the parish registers, can boast of anything like respectable antiquity. No churchwardens' minute-books or accounts are preserved to help to unfold the story of Stanmore in the past. First let me put on record, as an incentive to my successors to preserve them, the registers that exist: No. 1, 1599-1702; No. 2, 1702-1765; No. 3, 1765-1796. In addition to these, there is a register containing collections by briefs, 1689-1727, and affidavits of burials in woollen. No. 4 contains marriages from 1754-1810. I omit a record of the modern registers.

In almost every old parish register in the kingdom there is sure to be something quaint and interesting, at least to those who to-day live in the parish. The Stanmore Registers are no exception to the rule, and here are some of the points which seem worth mentioning in this article. First of all, one naturally turns, in a parish register, to see what happened in those troublous times in the middle of the seventeenth century, when the horrors of war filled the country. When Cromwell became Protector an attempt was made to turn out of their livings all the Anglican clergy, and to stop the use of the Prayer-Book. That in a great number of parishes this policy was carried out is undoubted, but whether the men who were substituted were always after Cromwell's heart may be a matter of doubt, as entries in the registers of that period show. The marriages so entered may, of course, have been merely civil contracts, but this cannot be the explanation of baptismal entries, such as that of the son of the rector, Matthew Playford, and of the daughter of his successor, Samuel Slantliffe, who was also inducted during the protectorate of Cromwell.

But let us see how the Stanmore Register was kept at this time. All is in order till 1645, from which date the fewness of the entries tells of troublous times. There is only one burial recorded for that year, none for 1646, one for 1647, none during the next four years, one in 1653, and none in 1654. As to baptisms and marriages for the same years: there were four baptisms in 1645, seven in 1646 and one marriage, none in 1647, and two baptisms in 1648. Then follows almost hopeless confusion. The register states that Matthew Playford was inducted to the rectory in 1649 on the resignation (of course enforced) of Mr. Henry Rainsford. For some unaccountable reason the date has been erased, but can be made out with a magnifying glass. A note is made on the opposite page as follows: "It appears that this Book his bin [*sic*] abused. Mr. Matthew Playford was inducted into this living Jan. 13th, 1649." This note is in a very much later style of handwriting. Now the page under date 1649 contains no less than sixteen baptisms, four

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marriages, and nine burials, though under the date 1649, two pages back, there are two baptisms and no burial. This would make actually eighteen baptisms in one year, while the average in the years immediately preceding the Civil War is at the most nine. Indeed it is fairly clear that none of these entries are contemporary. Most probably they were made after the Restoration brought peace and liberty to the church, and many of these baptisms, marriages, and burials took place before the date under which they are entered. That they were entered later seems to be proved by the fact that an attempt has been made to group them, irrespective of the month in which the ceremony took place. The one thing, however, that is clear is that Matthew Playford, who was put into the rectory in place of Henry Rainsford, was a better churchman than Oliver would have liked, for he baptized his own children. So, apparently, was his successor, Samuel Slantliffe, who was inducted in 1658, for we find an entry of the birth and baptism of Abigail, "ye first borne of Sam. Slantliffe, minister." Two more children were born to him, and then his name disappears, no record being made of his death or resignation. Church life was restored again, and a new rector, Ezekiel Edgar, was inducted on September 22nd, 1662. His reign was short, for his burial is recorded in the following December. Then followed an interregnum, during which the entries are made in an uneducated and very illegible handwriting, for it is not till a year later that Richard Hooke was inducted. He was rector till his death in 1676 at the age of seventy-three.

Leaving the illustrations of the disturbed times of civil war afforded by the Stanmore Registers, we pass on to see what other interesting features these registers present. The first thing that strikes one is a scrawling mark which occurs constantly through the register (1599-1702), serving to mark any entry which concerns the family of the rector for the time being. Evidently he was of no small importance in the parish, at least in his own eyes. For instance, in the entries of the baptism of the various children of Richard Ffowke, the hour of the birth is inserted, and the whole inscribed in large writing. Sometimes this is in Latin, *e.g.*, "1680, 10 June. Baptizatus fuit Filius Ricardi et Elizabethæ Ffowke; natus fuit die Dominica decimo sexto May circiter septimam horam mane." Again, in 1681, "John Ffowke, the sonne, etc., was baptized; he was borne upon St. Thomas' Day between eleven and twelve of ye clock at night."

Indeed the human interest that lies in this old parchment is wonderful. There is a touch of pathos in the entries made by Richard Hooke. An old man when inducted, his writing becomes

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more and more shaky as we turn over the pages of the register kept by him. The last entry is scrawled zigzag across the page; we turn the leaf and find the cause: "Richardus Hooke hujus ecclesiæ rector obiit October Die undecimo 1676."

As in the neighbouring parish of Elstree, "baby farming" was an industry of Stanmore. Many entries occur like the following: "A nurse child of Mr. Pitts was buried 11th of April, 1644." It is curious to note that the rectors seem often to have forgotten the name of the child they had baptized; for instance, "— ye sonne of Martha Bonning was baptized," or "A child of John Ducks was baptized," which is just a little vague for purposes of genealogy. This probably shows that the entries were often made some time after the event. There is a curious entry under date Nov. 23rd: "Buried Hannah Lloyd of Harrow Weald, daughter of — Lloyd, who is cook at the sign of the Cock at Charing Cross, London." Though his Christian name was not known, his office of cook at the famous "Cock" tavern made him no unimportant personage. Richard Hooke, who was rector at this time, has made many interesting entries, though often difficult to read, e.g., "Buried Richard Carter, aged nearly 100." There are, by the way, other instances of longevity: "The lady Dorothy Digby, aged 100, Jan. 2, 1688-9." "Mrs. Mary Smith, wife of Rev. Jos. Smith, rector, aged 102, buried July 3, 1780." "Sept. 1782, died Aaron Capadoce, a Jew, supposed to be one hundred and five years of age; sent to Holland to be buried." When I was a boy I remember a woman, Sarah Rowbotham, who died aged 101; so through the centuries Stanmore has always maintained a reputation for health.

The Latin, in which most of these entries is made, is often quaint and amusing, as for instance, Thomas Bly is described as "filius mercatoris circumforanei," the Latin, apparently, for pedlar. Some village tragedy lies in the following brief entry: "Buried John Frayle, unhappily killed June 15 by Hanna Jackson, of unsound mind," especially as it is followed a few entries below by the following: "Baptized John, the posthumous child of John Frayle of Harrow Wealde." How strange it is to read these tragedies or comedies enacted two hundred years ago, and how little human life looks in their light!

There are two entries concerning the family of Duck which need explanation. The first, dated April 28th, 1672: "Sarah Duck was borne and christened upon May Day following, witness the mark of Winefrede Bentham"; and again: "Mary Duck was borne and christened, witness the mark of Winefrede Bentham." Neither signature nor mark is given as witness to any other baptism, marriage, or burial. Why is this confined, too, to

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one family? It is possible that the two children were baptized by a layman in the absence of a minister, but it is distinctly curious, especially as the baptism of another of the family, one Elizabeth Duck, is entered in the rector's handwriting in the ordinary way in 1674, while the others are in a different hand. The first entry of burial "according to the Act for burying in woolin" (*sic*) is dated Feb. 21st, 1681.

The following are, I think, interesting: "Baptizata fuit Rosa, infans exposita [exposed] in Atrio Decani, Westminster." "Mr. 28, 1702, buried Sarah Trueman, ye daughter of a periwig maker at ye sign of ye periwig in Fenchurch St." "Buried Thomas Smith, a limb maker in Crooked Lane, London,"—an appropriate place of residence. Entered in the registers is the form of certificate to be given, presumably by the rector and churchwardens, that a parishioner had not been "touched." It is written in the register for 1702: "These are to certify that A. B., of the parish of C., in the county of D., has never received the favour of His Majesty's touch. Witnesse my hand."

Briefs were issued ordering collections in church for all sorts of objects: a receipt is pasted into the eighteenth-century register for £1 18s. 2d. "for the Polish churches"; 16s. 8d. for a flood at Lancaster, damage £10,227 (towards which 16s. 8d. does not seem a large amount). There is also a note of a collection for the Society for the Propagation of the Gospel the year after its foundation.

The utter carelessness with which entries were made in the eighteenth century is remarkable, as, for instance, taken at random: "Married a lodger on Bushey Heath." "Buried a poor boy from Weald." For the rest, the registers are practically devoid of interest, the only human touch being a note at the foot of a page on which appears a large blot of ink, "This blot was owing to the stupidity of my clerk. Signed, the Rector." We wonder if the clerk sent in his resignation after this; surely his dignity must have been deeply wounded by such a testimony to his lack of wisdom.

Of famous residents in Stanmore there seems to be a sad lack. But till very recent years it was always a particularly small parish. The number of houses in 1794 was 140, and in 1810 there were only 142. However, the parish can boast having once had an embryo bishop as its rector, not a common occurrence, for Richard Boyle, afterwards archbishop of Tuam, was rector 1610-1618. The register, under date Aug. 20th, 1683, records: "Mr. Charles Hart was here interred." This celebrated tragedian was the Roscius of his age, the Garrick of the seventeenth century. He excelled as Othello, Brutus, and Alexander. He had a country house at Stanmore in 1679, when he appears as a copyholder. He directed in

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his will that he should be buried at Stanmore. He left the stage the year before his death. Lysons, in his account of Stanmore in 1810, mentions the Staples Charity as the oldest in our possession. In 1508 Prior Bolton gave land called Staples, eight acres, for the benefit of the parish clerks of Stanmore. He also adds that Sunday schools were established in 1799.

This practically completes what is known or what is of interest in the history of a parish that has possessed a church for probably over 900 years. How the absence of history makes us wish that our forefathers had been more careful to record events of national or parochial interest other than the important fact of the hour of the birth of the rector's children!

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BY THE EDITOR.

[Continued from Vol. II., No. 7, p. 227.]

TRING.—Inquisition taken at Watford, Nov. 3rd, 1653. The jury say that John Cheney of Drayton Beacham, Esq., deceased, in his lifetime, out of charity to the poor of Tring, gave to one Thomas Sanders, Esq., also deceased, the sum of forty pounds, in consideration of which the said Thomas, by his deed, charged his manor of Long Marston and lands in Puttenham with an annuity of forty shillings, to be paid to the poor of Tring for ever. The forty shillings was paid regularly during the lifetime of Thomas Sanders, and by several other persons, until the year 1636. Since that year it has not been paid. The proportion of the forty shillings charged upon the land in Puttenham amounts to thirteen shillings and four pence, the remainder was to be paid out of the manor of Long Marston. The order states that Henry, Viscount Willmot, inherited the manor of Long Marston, and that William Stoniell of Puttenham, with several other persons, had the inheritance of the lands in Puttenham; and that as much of the manor of Long Marston as belonged to Viscount Willmot, was ordered by Act of Parliament to be sold, and that thereupon Mr. Thomas Bromley and Mr. George Perryer purchased it. The new owners of the land appeared several times before the Commissioners, but failed to show that the said lands had ever been acquitted of the payment of the annuity. They attempted to prove it by an Act of Parliament, which ordered that

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all claims on the estates of any delinquents must be made before the Commissioners for Removing Obstructions in the Sale of Delinquents' Estates, before a certain date, or be utterly debarred for ever. It was decided that the said annuity was never any part of Lord Willmot's estate, and it was ordered that the lands formerly charged therewith should remain charged with it for ever. George Perryer, Thomas Bromley, and William Stoniell were ordered to pay all the arrears of the said annuity, due since 1636, to the churchwardens and overseers of the parish of Tring, for the use of the poor people there. (*Petty Bag Charity Inquisition, Bundle 22, No. 6.*)

WATFORD.—Order made at Watford, May 17th, 1654. Shows that Francis Combe of Hemel Hempsted, Esq., deceased, by his will gave to the free school of Watford, out of his lands in Hemel Hempsted, the sum of ten pounds for ever, to teach the poor arithmetic, English, and writing. Which said ten pounds had, for many years, been duly paid by Richard Combes of Hemel Hempsted, Esq., as due from his father Toby Combes, Esq., executor of the will of Francis Combes. For the last two years the money had not been paid, and Richard Combes being summoned, acknowledged that he had not paid it, because no provision was made for receiving and disposing of it, there being no persons appointed as trustees. Richard Combes was therefore ordered to pay the twenty pounds due into the hands of Mr. John Boroman and Mr. Ralph Gibbons the then schoolmasters of Watford. The Commissioners also appointed certain trustees, to whom the ten pounds was to be paid yearly, and who were empowered to appoint and remove schoolmasters in the said school, and to pay them the ten pounds yearly received. (*Petty Bag Charity Inquisition, Bundle 22, No. 5.*)

BUSHEY.—Inquisition taken at the sign of the "White Hart" at Watford, October 6th, 1653. The jury say that there is a house at Bushey in the tenure of John Roberts, carpenter, of the yearly value of £1 6s. 8d., and that the rent thereof has, time out of mind, been employed towards the repair of the church and the relief of the poor within the parish of Bushey, and the said John Roberts keeps possession of the said house contrary to the will of the parishioners, so that the same house cannot be employed, as usually, for the use of a schoolmaster. The jury also say that the said house is a very convenient one for a school house for the said town of Bushey, because there is none within that town; and that the schoolmaster, and his successors who should enjoy the same, ought to pay the said rent of £1 6s. 8d. (as accustomed) to certain persons appointed to be feoffees to see that the said schoolmaster and his

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successors enjoy the same, and to receive the said rent and employ it to the uses aforesaid. The jury further say, that one John Laurence by his will gave towards the repair of the footbridge in Bushey, leading from Watford to London, three shillings and four pence a year for ever, to issue out of the rent of one cottage in Watford, which cottage is now in the tenure of one Henry Hamond, the full rent of which tenement was appointed by the donor to be paid to the churchwardens of Watford for the time being, who were to pay the said three shillings and four pence, part of the rent received, to the use aforesaid, which said three shillings and four pence has not been paid for the years 1652 and 1653, and now remains in the hands of the churchwardens for those years. This three shillings and four pence ought to be paid by the aforesaid churchwardens to any two of the aforesaid feoffees for the parish of Bushey, who are to see the same employed according to the intent of the donor. The jury also find that Barbara Burnell of Stanmore, co. Middlesex, widow, by her will bequeathed, every other year, for ever, two petticoats and waistcoats to two poor widows in Bushey, "which has ever since been done accordingly."

The Order decrees that the house in Bushey, in the tenure of John Roberts, carpenter, shall be a schoolhouse for ever, for a schoolmaster to dwell therein, and teach his scholars there, and that he pay the yearly rent of £1 6s. 8d. to the feoffees appointed to receive the same, and also that John Roberts shall yield up possession of the said house to the feoffees at, or before, Michaelmas next, and that the schoolmaster and his successors shall enjoy the same. The feoffees are to see that the said rent is employed for the repair of the church and the relief of the poor. It is further ordered that the churchwardens of Watford shall pay the six shillings and eight pence which is in arrear, for repairing the footbridge aforesaid, to any two of the "feoffees of the said parish of Bushey," and that in future the churchwardens of Watford shall pay to the said feoffees the said three shillings and four pence yearly, to be employed according to the will of the donor. (*Petty Bag Charity Inquisition, Bundle 22, No. 5.*)

[To be continued.]

NOTES AND QUERIES.

ST. ALBANS SCHOOL AND ITS SCHOOLMASTER-PRINTER.—The wills of the Archdeaconry of St. Alban give evidence of the existence in the fifteenth century of a school at St. Albans for lay scholars. It would be interesting to ascertain if this was the school attached to the almonry of the abbey. By a will dated 1424 John West of St. Albans* made a bequest of 6*l.* to the schoolmaster (*magistro scholarum*) at St. Albans, and further I have found the will of John Marchall,† schoolmaster of St. Albans (*magister scholarum ville Sancti Albani*), made on 21 January, 1500-1, and proved on 8 March following. He directs that his body should be buried in the chancel of the chapel of St. Andrew (the parochial chapel, now destroyed, which stood on the north-west side of St. Albans Abbey Church), next the place where he was accustomed to sit. He left a sum for a chaplain to pray for his soul for three years in the said chapel, and the residue of his property he bequeathed to Joan his wife. He appointed John Killingworth, cellarer of the monastery, by licence of the abbot, his executor, and among the witnesses to his will are William Stepneth, mercer, and William Smyth, usher of the school aforesaid. This will emphasizes the fact that the school was for secular students, because the schoolmaster, being married, must have been a layman. The school would seem to have been of some size to have required the services of an usher. Further than this, however, can it be possible that John Marchall was the unknown schoolmaster-printer who issued books from the St. Alban's Press from 1480 to 1486? Mr. William Blades, in the introduction to the facsimile of "The Boke of Saint Albans," gives reasons for supposing that the schoolmaster-printer, although probably on good terms with the abbot, was not connected with St. Albans Abbey, but stood in the same position as Caxton did in respect to Westminster Abbey. His imprints mention the town of St. Alban, but never the abbey. Our testator would meet Mr. Blades' requirements, as he was a layman and is described as schoolmaster of the *town* of St. Alban. It is unlikely that the abbot would have had a layman as the master of a school belonging to the abbey; at the same time, John Marchall was evidently on good terms with the monastery, as he appoints the cellarer there, by leave of the abbot, his executor. I can find nothing about John Marchall in Abbot Wallingford's Register.—WILLIAM PAGE.

GEORGE ELIOT'S LODGINGS AT RICHMOND.—The following extracts from George Eliot's Journal, etc., may be found interesting in connection with the threatened destruction of the house, No. 81 Park Shot, Richmond, where the authoress resided from 1855 to 1858.

* Somerset House : Wills of the Archdeaconry of St. Alban, Register Stoneham, fol. 9.

† Ibid., Register Wallingford, fol. 102 dors.

REPLIES.

"April 23rd, 1855. Fixed on lodgings at East Sheen.

"May 2nd, 1855. Came to East Sheen and settled in our lodgings."

"On the 19th September" [1855], says Mr. Crosse, "they [*i.e.*, George Eliot and G. H. Lewes] left East Sheen, and after spending a couple of weeks at Worthing for a sea change, they took rooms at 8 Park Shot, Richmond, which remained their home for more than three years. Here some of George Eliot's most memorable literary work was accomplished. Both she and Mr. Lewes were now working very hard for what would bring immediate profit, as they had to support not only themselves but his children and their mother. They had only one sitting room between them; and I remember, in a walk on St. George's Hill, near Weybridge, in 1871, she told me that the scratching of another pen used to affect her nerves to such an extent that it nearly drove her wild." (Crosse's "Life of George Eliot," i. 385.)

George Eliot herself writes: "Sept. 1856 made a new era in my life, for it was then that I began to write fiction."

"Scenes of Clerical Life" and "Amos Barton" were both written at Richmond, the former having been begun, as we learn from the author's diary, on the 22nd Sept., 1856, and the latter finished on the 5th Nov. in the same year.

It may be added that the house No. 8 Park Shot is a house of the time of Queen Anne, somewhat similar in character to the group of houses on Richmond Green known as Maid of Honour Row, and although neglected is capable of repair, the two houses adjoining, which are of the same date, being at present occupied. It has been suggested that the house might be utilised by the Corporation of Richmond in connection with the Public Baths, which are situate in Park Shot adjoining.—JOHN HEBB.

THOMAS FUST was, according to Foxe, a Protestant "professor," and was burnt at Ware in 1555. Was he a Hertfordshire man? Are there biographical particulars of him extant?—W. B. GERISH, Bishop's Stortford.

STOCKING PELHAM, HERTS.—What is the origin and meaning of the prefix Stocking?—W. B. GERISH, Bishop's Stortford.

REPLIES.

TYBURN GALLOWS AND THE FLEET (Vol. II., p. 248).—I am glad that Mr. Rutton has given his authority for Tyburn as a place of public execution as early as 1330. But this does not settle the question as to its site; for it would be very hazardous to assume it to have been that familiar to us in our later history, at the corner of Edgware Road, which is over three miles from the city, and in the fourteenth century across a bare country. We have it in our Rolls of Parliament (vol. iv. p. 107) that in 1417 Sir John Oldcastle, Lord Cobham,

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was executed at the "nouvelles furches," near St. Giles's Hospital. Now the boundary walls of this establishment extended to that of the eastern end of the manor of Tyburn, now Marylebone. If we place the "nouvelles furches" but a few paces beyond the hospital enclosures, which ran along what is now the High Street, we are directly close to Tyburn Manor, and in Newton's Map of London in the Olden Times (Bell and Daldy, 1855,) it is so marked. One can see that it was extremely probable that the name of Tyburn was given to this spot seeing that we have it in evidence as a place of public execution. When it was shifted hence there ought to be some record extant, but I doubt if it was earlier than the seventeenth century that it was fixed by Edgware Road, some distance beyond the manor of Tyburn. Most likely it was moved several times before it reached that limit. As regards the name "Holebourne," Mr. Rutton says: "I cannot think it was ever given to the whole, or even to all of the course from the sources to Holborn Bridge." This is extremely probable, but of no importance, for it matters little whether any other names were given at all. But historical accuracy is demanded when we find the imaginary. "Oldbourne" of John Stow is still quoted, although it was shown to be erroneous by an article in the "Gentleman's Magazine," 1856, p. 485, and thrice corrected by myself in public journals. River Fleet is the last name given to the stream, and the worst, following that of Fleet Ditch (not improperly applied), by writers ignorant of the true name, but it cannot be allowed except to that part between Holborn bridge and the Thames, and the prefix "River" omitted.—J. G. WALLER, F.S.A.

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A HISTORY OF NEWPORT PAGNELL. By Fredk. Wm. Bull. (Kettering, W. E. and J. Goss, 1900. £1 1s.)

It is quite certain that in his "History of Newport Pagnell" Mr. Bull has brought together an immense mass of material, not merely from local sources, but from the Public Record Office, the British Museum, and other repositories of documents; whether he has done himself justice in dealing with this mass is not so certain. His book is hardly a readable history of Newport Pagnell, but rather a bringing together of material for a history, and a classification of that material under certain heads. Mr. Bull must not mistake us; we are not finding fault with his work, but are only expressing the opinion that had he made more of a "history" of his book—a task for which he shows himself well qualified—it would, probably, have won for him a larger share of support from the reading public.

Newport Pagnell has been a place of importance from quite early times, and it must have been a long time back that the adjective "new" can have been appropriately applied to it, for it is "Neuport" in Domesday. Legend states that the place owes its origin to the decay of a village called Bonestou, a few miles to the north of it. In the chapters headed "Town" and "Manor" Mr. Bull gives us many interesting documents referring to Newport. He has

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done the same with regard to Tickford Priory, which stood within the parish, and which, from its foundation by Fulc Paynell in the eleventh century to its suppression in the sixteenth, had an eventful history.

It is in the collection of material for a history of the parish church that Mr. Bull displays his skill most prominently; he has looked in the right places for material, and has been fortunate in his "finds." Local wills are usually fruitful sources of information in regard to the history of a church, and Mr. Bull has found that the case of Newport is no exception to the rule. The local wills refer to the "building" of the church in 1520, and to "building the steeple" in 1542; so that the transformation of the earlier church had begun early in the reign of Henry VIII. The religious changes put an end to the work on the steeple, and in the eighty years that followed the fabric generally fell into bad repair. Mr. Bull quotes an interesting account of it in 1637: "The church porch is in great decay, and wants a door, and the house adjoining to be taken away; a window at the east end of the south aisle dawbed up, as it seemeth . . . 2 pinnacles wanting upon the upper battlements of the south side of the church. All the windows of the south aisle partly dawbed up; the windows of the north side of the chancel dawbed up, and the same side the stone work in decay. A window in the north aisle partly dawbed up. The windows not sufficient in glass, especially the chancel windows Some of the buttresses in decay, but especially those of the steeple round the upper part of the stone work." Pepys saw the building in 1668, and thought it "very fair and like a cathedral church"; perhaps its ruinous state did not trouble him. Less than a century later Browne Willis visited it in the eighteenth century, and tells us that the nave and two aisles were lead-roofed and the chancel tiled. The tower was "coped at top, covered with lead in the middle of which is a pole supporting a weathercock; it was designed for a spire, and the scaffold holes still remain round the tower." Willis goes on to describe the bells and organ, and adds that, in 1738, the fine "monions" (mullions) were taken out of the chancel windows, "and iron frames most idly put up by Mr. Pomfret; it was very ill judged and Sir Richard Atkins put to unreasonable expense." Mr. Bull states that new mullions and stained glass were inserted in the window about forty years ago.

A very interesting chapter in Mr. Bull's book is that which deals with the bridges in Newport: very tumble-down and inconvenient affairs these seem to have been till, at the beginning of the nineteenth century, increasing traffic and some nasty coach accidents led to their being replaced. From an artistic point of view their loss is to be deplored, and it is a pity "improvers" of modern times cannot devise some method of meeting the exigencies of traffic by erecting bridges in positions that do not necessitate the demolition of really ancient bridges.

The illustrations in Mr. Bull's book are good and numerous, and it is only lack of space that prevents us saying more about this very laborious compilation. May we, in conclusion, suggest that Mr. Bull should be a little more careful in his translations. For instance, "total tolls received" is hardly a correct translation of "*summa totalis receptæ*" (p. 199).

LONDON MEMORIES, SOCIAL, HISTORICAL, TOPOGRAPHICAL. By C. W. Heckethorn. Cr. 8vo, cloth, gilt top, 6s. London, Chatto and Windus.

This book is intended less for the expert historian and topographer than for the general reader. The latter will learn much about the changes that have passed over London, from the time when it consisted only of the district between the Tower and the Fleet River to the present day when it includes

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nearly seven hundred square miles. The author writes in a chatty manner on such interesting subjects as "The Plague," "Executions," "Wells and Springs," "Religious Houses," "Conflagrations," etc., with the result that the reader has before him a graphic picture of London of old. He will learn, perhaps for the first time, the origin of such well-known names as "Bloomsbury," "Battersea" and "Piccadilly;" he will be able to compare the "Hooligans" of to-day with the "Mohocks," "Bold Bucks," etc., of earlier times, and he can picture for himself the changes which have taken place, not always improvements, in London houses and localities. We fully agree with the author when he writes, in speaking of the preservation of open spaces, "Such recreation grounds for the public are more wanted than are many other objects upon which money is spent—money which would be more usefully applied to rendering London bright and healthy." Fortunately the number of Londoners who realise this necessity is increasing. We doubt if the author has sufficient authority for his severe strictures on Goodwyn and Queen Maud's Maids of Honour in his chapter on "Kilburn Priory."

PROCEEDINGS OF THE SURREY ARCHÆOLOGICAL SOCIETY FOR 1900. Guildford. Issued to Subscribers only (annual subscription, 10s. 6d.).

If we say that the matter contained in the present volume is quite up to the standard of that in volumes issued during the last few years, we shall be paying the Society as good a compliment as it can desire. Small wonder that a body which does such good work and in so popular a manner possesses a rapidly increasing roll of members. In the present volume are reports of the various excursions the Society has taken during the year, and many excellent papers—Mr. Andre's on Mural Paintings at Fetcham and Beddington, and Mr. Malden's on Bletchingley Castle amongst them. The Rev. T. S. Cooper deals, as before, with Church Plate in the county. About Palimsest Brasses in Surrey Mr. Mill Stephenson has much to say; one of the most interesting examples is that at Walton-on-the-Hill, on which is depicted a feat of remarkable agility performed by John Selwyn, keeper of Oatlands Park in the days of Elizabeth. In the presence of the Queen he rode after a fugitive stag, overtook it, leaped on its back, kept his seat, despite frantic efforts of the terrified beast to throw him, and guiding the animal with his sword to where the Queen was standing, plunged the weapon into its throat so dexterously that it fell dead at her Majesty's feet! The reverse of the brass shows us Selwyn, hatless and short-bearded, clutching the horns of the stag. This was, no doubt, submitted and not approved; for on the other side of the brass is a more dignified and spirited representation of the incident, in which Selwyn is not portrayed holding on to the stag's horns. Some valuable notes and queries, and extracts from the churchwardens' accounts of Wandsworth, complete the volume.

HAMPTON COURT: A Short History of the Royal Manor and Palace.
By Ernest Law, B.A. London, George Bell and Sons. Crown 8vo, cloth, 5s.

Mr. Law some time ago wrote a very full account of Hampton Court, which remains the standard work on the subject. But many persons cannot afford three guineas for that account (in 3 vols.), and to them we heartily recommend this shorter History, in which they will find all the essential facts from the first mention of Hampton in Domesday Book to the present condition of the Palace as a popular resort. It is a book that should be read by everyone who intends to visit this interesting old building. Mr. Law has dealt with his mass of ma-

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terial in a clear and intelligent manner, and as there are numerous illustrations throughout the book, it is well worth the modest sum which is asked for it.

GODALMING AND ITS SURROUNDINGS. By T. F. W. Hamilton. Illustrated by Gordon Home. Homeland Association. 6d. net.

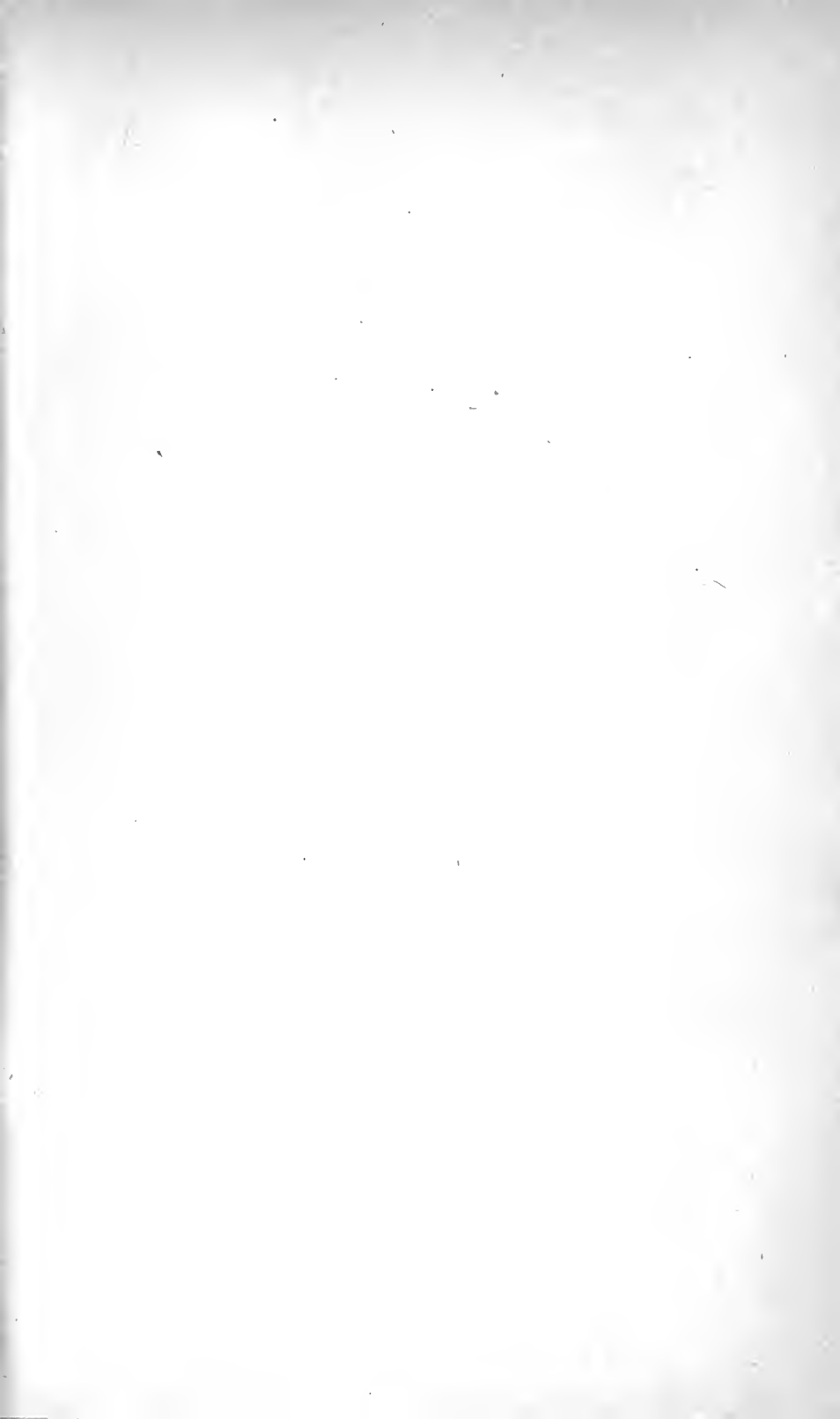
WEEK-ENDS IN DICKENS LAND. Written and illustrated by Duncan Moul. Homeland Association. 1s.

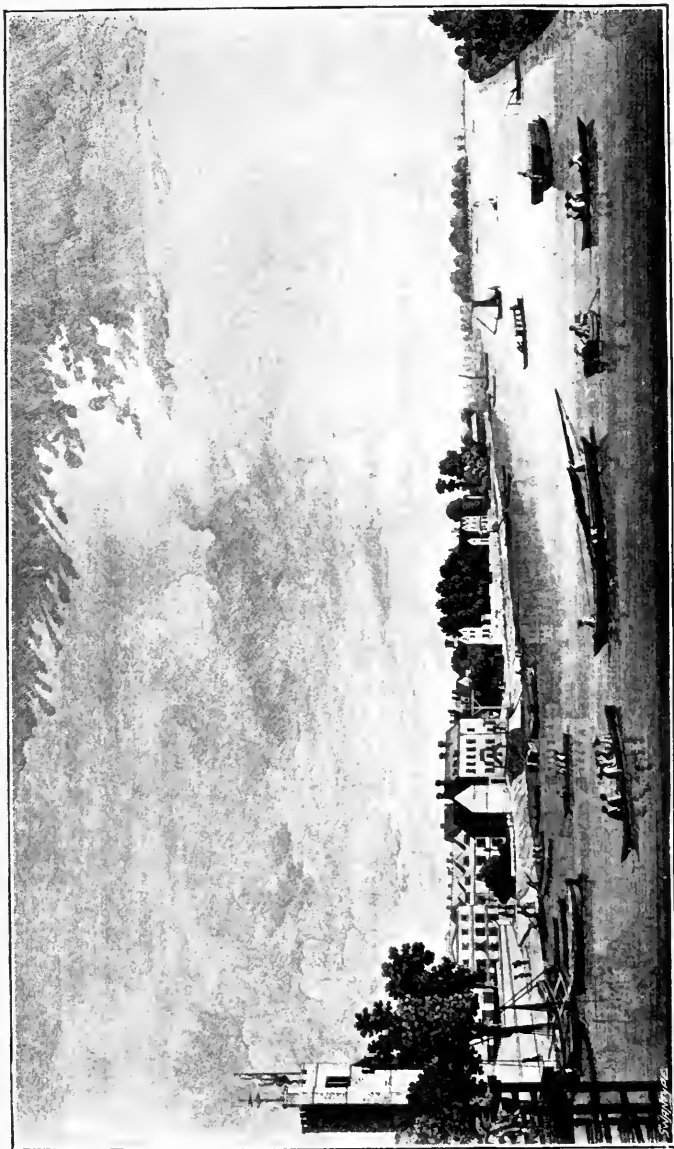
In our last number we wrote in favourable terms of the neat little handbooks issued by the "Homeland Association." These two volumes in no way fall below the standard of their predecessors. Mr. Hamilton's "Godalming" forms a suitable companion to the Guildford volume lately published. It is well written, and is embellished by some pretty sketches by Mr. Gordon Home, as well as by reproductions of photographs.

In "Week-Ends in Dickens Land" Mr. Duncan Moul appears both as author and artist with happy results. His delicate touch is evident in nearly all the sketches. He has provided visitors to this corner of Kent with a dainty little book which slips easily into the pocket. We heartily recommend it, to cyclists and rambles especially.

OLD ENGLISH CHURCHES. By George Clinch, F.G.S. London, L. Upcott Gill. 6s. 6d.

Mr. Clinch's book on "Old English Churches" is a very useful and a very interesting compilation. It comprises in a small compass a great deal of information that will be valued by the ecclesiological student, and the illustrations, with which the book abounds, make it at once a necessary *vade mecum* for the tourist bent on church visiting, who desires a handy reference book to objects he is likely to meet with. Mr. Clinch's remarks on ledger-stones are of peculiar interest, as so little has been hitherto written about them; as he puts it, "they have received much less attention than other monuments." They are found mostly on the floors of churches, though they are sometimes placed in churchyards. The decorative part in the ledger stone generally consists of a coat-of-arms in a circle or lozenge. Mr. Clinch figures examples from St. John's Church, Margate, dating between the years 1716 and 1789. The styles of decoration of the shields on which the arms are figured follow very closely those to be met with on book-plates of the same periods. Mr. Clinch also touches upon the styles and dates of tombstones, a subject on which we hope to hear more from him, for the decorative work on these stones of the seventeenth and eighteenth centuries is often finely rendered and surprisingly original. The illustrations in the book are mostly taken from examples in London and the Home Counties; we have, for instance, Norman doorways at Walmer, Rochester, and other parts of Kent; a Decorated east window at Ash, Kent; a leaden font from Walton-on-the-Hill, Surrey; a font with cover from Childerditch in Essex; mural paintings from Chaldon, Surrey; and a tile from Harpenden. All this gives the book a special claim for notice in the pages of "The Home Counties Magazine."





Purney from Fulham Bridge (Eighteenth Century).

From the Collection of E. Gardner, Esq.

THE THAMES AND THE BOAT RACE.

BY WADHAM PEACOCK.

ALL the boat races between the two Universities have been rowed on the Thames, but the present course, from Putney to Mortlake, was not adopted until 1845, and it is only since 1864 that it has been used without intermission. The first boat race, as is pretty generally known, was rowed in 1829, from Hambledon Lock to Henley Bridge, and from 1845 to 1857 University crews competed in the Grand Challenge Cup at Henley, and in 1844 in the Thames Regatta, though these meetings are not reckoned as Inter-University races. The second race was not rowed until 1836, in which year, as well as in 1839, 1840, 1841, and 1842, the course was from Westminster to Putney. In 1845 the Putney to Mortlake course was adopted, and has remained the scene of the struggle ever since, though on three occasions, in 1846, 1856, and 1863, the race was rowed from Mortlake to Putney on the ebb tide.

No boat race took place for seven years after the first contest was decided, as the Universities could not agree on a course. Oxford wanted to row on the Upper Thames, and Cambridge insisted on the more central tidal water. At last, in 1836, it was arranged that the River Thames from Westminster to Putney, which was then the Metropolitan Championship course, should be chosen. This stretch of the Thames was adhered to until 1842, but the race of 1845 was rowed from Putney to Mortlake, and with slight variations, such as the shifting of the winning-post from Mortlake Church to the Ship, and so on, it has been the scene of the annual struggle ever since. This reach was adopted because the steamer and other traffic between Westminster and Putney had for some years past made rowing difficult for racing-boats. As early as 1829, about six weeks after the first Oxford and Cambridge Boat Race, Eton and Westminster had rowed a match from Putney to Hammer-smith, turning under the bridge and racing back to Putney. In 1843 the Royal Thames Regatta had been established at Putney, and in that and the two following years the Gold Challenge Cup had been taken either by Oxford or Cambridge crews. So that it was but natural that when the Westminster course got crowded and dangerous for light boats the reaches above Putney Bridge should be chosen. That the Westminster waters were getting in-

THE THAMES AND THE BOAT RACE.

convenient for rowing is also shown by the fact that although the professional Sculling Championship was rowed in 1838 from Westminster to Putney, it was removed in 1846 to the Putney to Mortlake course.

Since the first race was rowed on tidal waters great changes have taken place along the river. In the first place, the present Westminster Bridge was not in existence, for it was only begun in 1856, fourteen years after the last race was started at that point. The Houses of Parliament were not built, for the old Houses had been burned down eighteen months before the 1836 race, and the new Houses were not begun until 1840, so that they had only been building two years when the last race was rowed on Westminster waters. The Albert Embankment had not been begun, and St. Thomas's Hospital, which is so conspicuous an object on the Surrey side of the river, was not thought of, as the foundation stone of the present row of buildings was only laid by the Queen in 1868. Lambeth Bridge, which is now to be replaced by a new structure, was not built when the boats last raced where it now stands, as it only dates from 1862. Milbank Penitentiary still stood on the Middlesex shore, and old Vauxhall Bridge, which has lately been pulled down, and which was the first iron bridge on the Thames, had been standing since 1816. It was the bridge of the old song about Guy Fawkes, who

Crossing over Vauxhall Bridge
That way comed into London.
That is, he would have come that way
To perpetrate his guilt, sirs,
But a little thing perwented him ;
The bridge it was not built, sirs !

Battersea railway bridge and Chelsea Bridge were not built till much later, and between Chelsea and Albert Bridges the riverside has been considerably altered on both sides. Chelsea Bridge was built in 1858, Albert Bridge in 1873, the Chelsea Embankment was completed in 1874, and Battersea Park in 1858, after six years' work on 180 acres of marsh land. A little higher up the river old Battersea Bridge was standing in the forties. It was built, on the site of a very ancient ferry, in 1771, and was made of wood. It was a queer, rambling old mass of timber, and was pulled down in 1883 as being utterly unsafe. The present structure was opened in 1890. From it to Putney the changes have not been so great, except that the West London Extension Railway bridge is new since the boat-race days, and that Wandsworth Bridge was not opened till about 1872.

THE THAMES AND THE BOAT RACE.

The Universities went to Putney in 1845, and their surroundings were very different from what they are now. The two bridges which join Fulham and Putney were unbuilt, and in their place stood old Putney Bridge, which was erected as long ago as 1729. The old bridge was built of wood and was very picturesque, but as its roadway was only eighteen feet wide and its single pathway four and a half feet wide, it may easily be imagined how inconvenient and inadequate it had come to be. Just above it the aqueduct of the Chelsea Waterworks Company crossed the river, and it was from this aqueduct that the starts used to be made. At the north end of Putney Bridge there was formerly a toll-house, which is shown in all the old illustrations. The new bridge, into which the water-mains were built, was opened in 1886. It crosses the river just where the aqueduct used to be, and is a little west of the site of the old bridge. Soon after the bridge was opened the embankment by the boat-houses was made, and then gradually many familiar landmarks of the old days began to fade away. All along the river stone embankments have been made, which are a great improvement, as the banks used to crumble away under the action of the tide. On the Middlesex side of the river is the Bishop of London's Palace, parts of which are very ancient; it has, however, been renovated and repaired very frequently during the past four hundred years. Rather over a quarter of a mile higher up is the site of Craven Cottage, once a famous landmark in the race. It was built by Lady Craven, afterwards Margravine of Anspach, about 1780. Lady Craven was the daughter of the fourth Earl of Berkeley, and married Lord Craven in 1767, and the Margrave of Brandenburg-Anspach, nephew of Frederic the Great, in 1791. She died in 1828. Her cottage was pulled down, and its grounds were taken by the Fulham Football Club. Across the water is Barn Elms Park, which was given to the canons of St. Paul's by Athelstan. Sir Francis Walsingham lived in the house in Queen Elizabeth's time, and later on Cowley the poet lived there. The fields to the north of the park have, during the past few years, been turned into reservoirs by a water company.

Shortly above the mile-post, on the Middlesex shore, came Rose Bank, or Rose Cottage, the site of which is now occupied by some engineering works; and after passing the Crab Tree Inn, and about a mile and a quarter from the start, is the site of Dorset Cottage, which is now occupied by an oil company. Another furlong up the river, but on the opposite side, stood the old Soap Works, to which frequent reference is made in accounts of the boat races. Of late years it has been the depository of Harrod's Stores, and its tall chimneys still make it an excellent landmark.



The Star & Garter

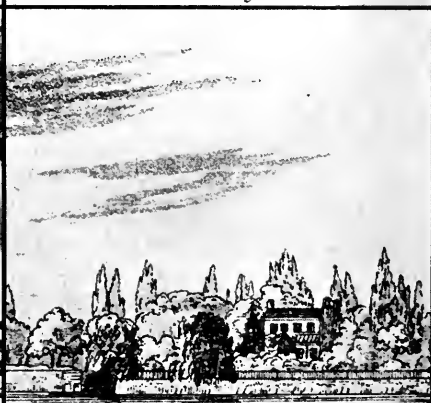


Oxey Cottage



Malt House

The Old Oak Tree



Dorset Cottage



Lord Macartney's



The Ship

Some Old Landmarks on the Boat-race Course.



THE THAMES AND THE BOAT RACE.

Hammersmith Bridge is quite modern, as it was opened in 1886 by the Duke of Clarence. It replaced a suspension bridge, which in the early days of the race used to be crowded from end to end with onlookers. However, the bridge bent so seriously under the weight, that in the seventies the police forbade anyone to go on it on Boat-race Day, and thus one of the best spots from which to view the race was lost to the spectators. Above the bridge, Biffen's, the Lead Mills, the Doves, and the old Ship still exist, but Thorneycroft's Marine Engineering Works, just above Chiswick Ferry, have arisen of recent years. Chiswick Church, at the top of Chiswick Ait, has always been a landmark, as it dates from about the beginning of the fifteenth century. Corney Reach, where so frequently rough water is experienced, is so called from Corney House, or Corney Lodge, which used to stand a little way back from the river towards the Duke of Devonshire's Chiswick House. The place was the riverside seat of the Russells, and was called Corney House after 1745, when Corney Houses, or Close, which stood near, were added to the original building by a Mr. Widdington. Another novelty by the river is the towered house St. Ann's, which was formerly the Lyric Club, and Barnes Loop Line Railway bridge has also been built since the crews took to the Putney to Mortlake course. The White Hart, a furlong above the railway bridge, Barnes Church, and the Ship, are, as they have always been, landmarks in the history of the race, but the winning-post is now some little distance above the Ship Inn, to make up for the lengths lost at the start by mooring the starting-boats above Putney Bridge. Mortlake appears to be chiefly famous as the residence of the great Dr. Dee, who was an alchemist and astrologer of Queen Elizabeth's reign. The first tapestry manufactory in England was established here in 1619, but was soon given up. Mortlake has of recent years been celebrated chiefly as containing the winning-post of the Inter-University race and of the Championship course.

Great changes have been made along the banks of the river recently ; in fact most of the alterations have taken place in the last ten or twelve years. But here and there along the course are bits of the river-banks which are changed in no particular since the first race was rowed from Putney to Mortlake in 1845. Such spots are, however, rapidly being improved out of existence, and soon the houses and factories must inevitably spread down to the banks of the river from the fast-growing suburbs inland. But whatever happens, there is little chance that the Championship course will be moved from the Putney to Mortlake reaches, or that any alterations in the appearance of the banks will affect the popularity of the one great boat race of the year.

NANDO'S COFFEE HOUSE, AND THE RAINBOW IN FLEET STREET.

BY PHILIP NORMAN, TREAS., S.A.

IN the second part of my paper on the Inner Temple Gate House, which appeared in the issue of the "Home Counties Magazine" for October 1899, sufficient evidence was brought together, if not to disprove, at least to discredit, the assertion which has been made, I think invariably by writers on the subject, from the time of Peter Cunningham until now* that Nando's Coffee House had been at the east corner of Inner Temple Lane, and had therefore occupied part, or the whole of this structure. I was then not certain of the exact position of Nando's, though various facts led me to believe that it must have had some connection with the Rainbow—No. 15 Fleet Street. Helped by a suggestion from Mr. G. R. Fletcher, I now find that I was right, and am able to solve the question once for all. The facts are made clear by the following evidence :

From the "Further Report of the Commissioners for enquiring Concerning Charities," vol. ix., for 1823, p. 283, it appears that John Jones, of London and Hampton, Esq., by will dated March 26th, 1692, devised certain lands for charitable uses in connection with the parish of Hampton on Thames, Middlesex ; but the will not being properly executed, arrangements for carrying out testator's wishes were entered into, by virtue of which the following deeds were executed.

Indentures of lease and release dated April 19th and 20th, 1697, between William Greenhill, Nathaniel Lacey, and Thomas Nicoll, trustees and executors of said John Jones of the one part, and Richard Cawthorn and other trustees (to whom the rectory of Hampton left by the said will had already been conveyed) of the other part. By these indentures Greenhill and others conveyed to Cawthorn and others two fourth parts of and in

All that messuage or tenement with the appurtenances situate in Fleet Street in the parish of St. Dunstan in the West in London, and containing the several rooms thereafter mentioned, viz., on the ground story a kitchen fronting Fleet Street, and a cellar lying behind the said kitchen ; in the second story one shop fronting

* In his pleasant book "The Amusements of Old London" (1901), Mr. W. P. Boulton speaks of, "Nando's, the house at Temple Bar which has just been rescued from destruction by the London County Council."

NANDO'S COFFEE HOUSE.

towards Fleet Street, one room used for a coffee house lying behind the first shop commonly called, or known, by the name of "Nando's Coffee House" with an entry leading out of the said street into the said Coffee House, one room adjoining on the south part of the said Coffee House and lying over part of the said cellar belonging to a messuage or tenement called, or known, by the name of the "Rainbow Coffee House," and then laid and used as part of the coffee room belonging to the "Rainbow Coffee House" containing from north to south within the walls 16 feet, and from east to west 11 feet little more or less, on the third story one dining room fronting Fleet Street, and one back room, or chamber lying behind the said dining room, and also one room lying on the west side of the said back room or chamber, some part over and some part under the rooms belonging to a messuage or tenement then or late in the tenure of Mary Leslie, widow, and containing from north to south 15 feet, and from east to west 12 feet little more or less; in the fourth story, two rooms, or chambers lying directly over the said dining room and back room or chamber behind it; in the fifth story two other rooms, or chambers, lying directly over the said two last-mentioned rooms, or chambers, and in the sixth, or uppermost story, two garrets lying over the two last-mentioned rooms.

This property was to be held in trust towards maintenance of an able schoolmaster, lawfully licensed and qualified to teach and instruct children, and who should be resident in a convenient school or house within the town and parish of Hampton on Thames, who should freely, and without other reward, teach and instruct the children residing and living within the said town and parish of Hampton the Latin and English tongues, and to understand the catechism then allowed by the Church of England.

The Commissioners report that the property so settled then (Jan., 1823) consisted of one moiety of a house in Fleet Street formerly Nando's Coffee House, which was then let to John Hopkin as yearly tenant, at the rent of £130 per annum, of which one moiety was payable to the school, one half of the other moiety to the vicar of St. Pancras, London, and the other to the representatives of the late Robert Fagin. The same premises were formerly let to William Hopkins at £120 per annum, on a lease which had expired two years before.

There was also, the report continues, a tap room, part of the same premises, but let separately to Messrs. Meux & Co. at the yearly rent of £5, of which £2 10s. was payable to the school. The premises appeared to be let at their full value. From these rents deductions had to be made for quit rent, Crown rent, and insurance, amounting with commission to £2 18s. 6d. I may add

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that the Rainbow tavern, or coffee house, was rebuilt and reopened by Mr. John Argent in 1860.

For the two following advertisements about Nando's I am indebted to Mr. F. G. Hilton Price. The first has a value apart from its connection with Nando's, because it throws light on George Psalmanazar, the man who claimed to be a native of Formosa and invented a pseudo-Formosan language, into which he translated the Church of England catechism. He also wrote, in 1704, an account of his supposed early life in Formosa, to which this advertisement refers.

From the "Daily Courant," April 26th, 1706:

"Whereas Mr. Geo. Psalmanaazaar of Formosa has been by some much defamed of late by divers Reports spread abroad to his prejudice, these are to desire all that have any real scruple at or fair objection against him or his Book, or any part thereof, to send the same frank'd to Bernard Lintot at 'The Cross Keys and Bible,' next 'Nando's Coffee House' by Temple Bar, any time before the first day of August 1706. A Defence of him and his Book being preparing for the Press against this time. After the Publication of which it is hoped the world will take all Reports against him to be false and Slanderous."

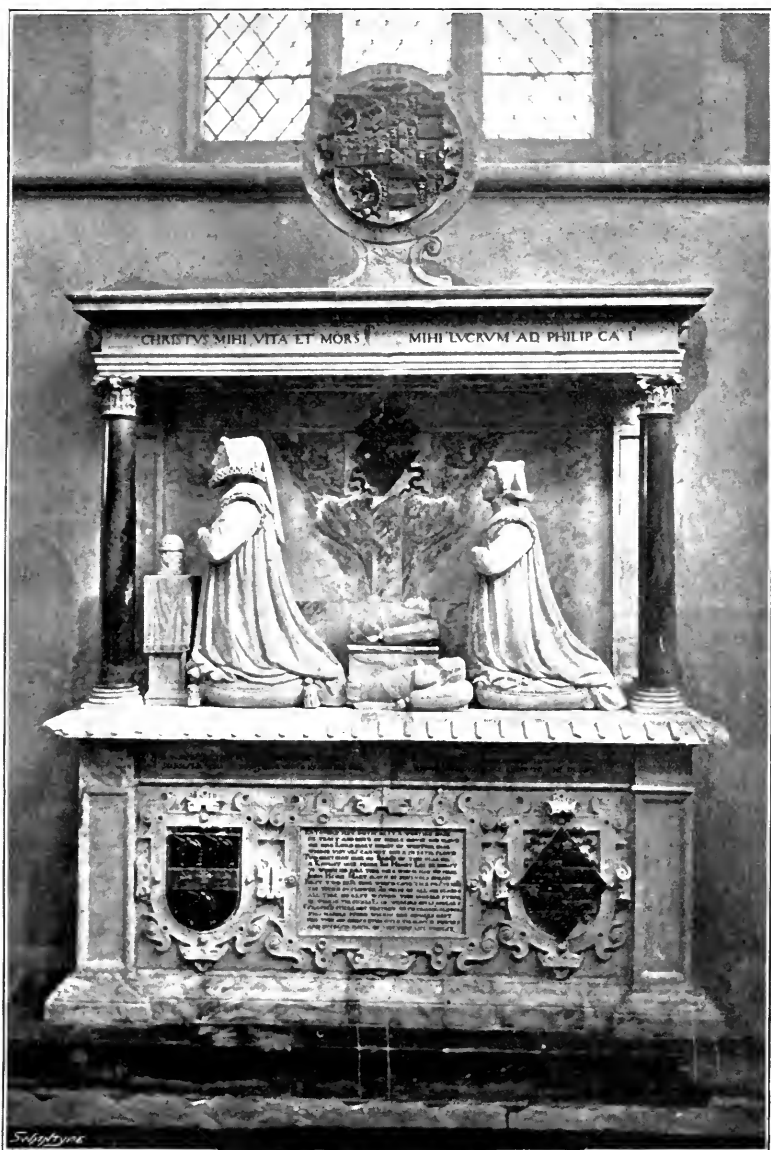
The second advertisement draws attention to an often recurring incident in theatrical history, the rivalry between the opera and the drama.

From the "Daily Courant," January 14th, 1707:

"For the encouragement of the Comedians Acting in the Haymarket, and to enable them to keep the Diversion of Plays under a Separate Interest from Opera.

"At the Queen's Theatre in the Haymarket this present Tuesday being the 14th January will be revived the Tragedy of Julius Cesar. By subscription, with a new Prologue.

The Parts of Julius Cesar	by	Mr. Booth
Octavius Cesar	"	Mr. Mills
Mark Anthony	"	Mr. Wilks
Bruton	"	Mr. Betterton
Cassius	"	Mr. Verbruggen
Caska	"	Mr. Keene
Ligarius	"	Mr. Bowman
Decius Brutus	"	Mr. Husbands
Cinna the Poet	"	Mr. Bowen
Plebian	"	Mr. Johnson
"	"	Mr. Bullock
"	"	Mr. Norris
"	"	Mr. Cross



Tomb of Lady Lee and her daughter in Aylesbury Church.

THE STORY OF AYLESBURY.

Calphurnia
Portia

by Mrs. Barry
,, Mrs. Bracegirdle

The Boxes to be opened to the Pit and none to be admitted but by the Subscribers' Tickets, which will be deliver'd this morning at Mr. White's Chocolate House, in St. James's Street.

First Gallery 2s. Upper Gallery 1s.

These Plays are sold by J. Knapton at the "Crown" in St. Paul's Church Yard, and B. Lintot "The Cross Keys and Bible" next "Nando's Coffee House," Temple Bar."

THE STORY OF AYLESBURY.

BY FRANCIS E. ROBINSON.

AYLESBURY," says Dr. Pococke, in giving an account of his journey through many parts of England in the eighteenth century, "was a town in the time of the Saxons and a royal mannor. It is the bridle-road to Banbury and Warwick; but the coaches go by Oxford, Woodstock, Chippen Norton, and Stratford-on-Avon, and the wagons by Winslow. The chief support of the town is the market thowfare and assizes." Probably this was a fairly drawn picture of Aylesbury in the old doctor's day, and it may have accurately described it till the advent of railways a little before 1840, when a branch line from Cheddington united the town with the London and Birmingham Railway; it now is served by four railway companies! A comparison between the population of Aylesbury to-day and at some earlier dates is interesting. Rev. W. H. Summers, in "Records of Buckinghamshire" (vol. viii., pp. 146, etc.), says, in speaking of a religious census taken by order of Archbishop Sheldon in 1676, the population of "Alisbury," above the age of sixteen, was returned as follows: Conformists 887, Papists 0, Nonconformists 45, total 932. If we double this number so as to include those under sixteen, we should arrive at an approximate population of 1864. Mr. Summers is inclined to doubt this number, but it seems most probable, since we know that in 1801, out of a total Buckinghamshire population of 107,444, Aylesbury had 3082. In 1547 the number of "houseling" people or communicants of the town was 1100. Now such persons would, presumably, be sixteen or above; so that applying the same rule of doubling, we see that the population had decreased between 1547 and 1676; during the past century it has increased to quite 9000.

THE STORY OF AYLESBURY.

Though the elevation of the town, 300 feet above sea level, overlooking a plain of clay, made it an important stronghold in early times, it did not figure conspicuously again in history until the civil war of the seventeenth century, when it was a considerable garrison of the Parliament during 1644 and 1645; it was not, however, besieged by the royal army. No, despite its military possibilities, Aylesbury's claim to fame lies more in matters of peace than of war. Its markets have ever been considerable, and so early as the times of Edward the Confessor, the annual value of the tolls was £25, a very large sum, considering the then value of money. True by the time of Domesday they had fallen to £10, but that was probably owing to a temporary depression in commerce caused by political events; and a century ago no less than six annual fairs were held in the town besides its regular markets.

The soil of the vale around—a rich loam on clay—has always been fertile, and calves used to be brought from the north of England to Aylesbury, and they were fattened by farmers around, prior to paying a visit to Smithfield! To-day Aylesbury is perhaps more famous for its ducks than its cattle, and, according to Dr. Pococke, there was a large trade in them in the middle of the eighteenth century, for he writes: "The poor people of this town are supported by breeding young ducks; four carts go with them every Saturday to London. They furnish them at Christmas, and formerly had nine shillings a couple for them, but now only three, the market being well stor'd from neighbouring places: they hatch 'em under hens." As we shall see later, the town had once also a reputation for eels and geese.

Aylesbury, before the religious changes of the time of Henry VIII., probably possessed two monasteries, though there is no actual evidence of the existence of more than one—the Grey Friars—at the time of the general dissolution. Leland, however, refers to a house of the Trinitarian order founded in memory of St. Osyth. The Grey Friars were settled in the town by the Earl of Ormond in 1387. At the dissolution the value of its property was small, and we are told that the Friars surrendered it without reluctance. That may be; but as the "visitor" was the lying and infamous Dr. London, little reliance can be placed on statements as to the readiness to surrender. Dr. Lusshe, the vicar, at all events, was no party to the confiscation of church property, and in his library were found books and writings of a dangerous nature; some of the latter were "so evill written" that the King's emissaries in ransacking the doctor's study brought them away to decipher at leisure. After its dissolution the site of the Grey Friars was granted by the King to Sir John Baldwin, Chief Justice of the Common Pleas,*

* Patent Roll, 32 Henry VIII., part 8, m. 26.

THE STORY OF AYLESBURY.

and became his country seat. How long the buildings were maintained we do not know, but when Dr. Pococke visited the spot in 1751 he found "no remains" of the Friary save "the marks of old foundations shown by the unevenness of the ground."

Aylesbury is said to have possessed hospitals of St. John and St. Leonard. Like most other towns of importance in the Middle Ages it also had its guild, founded in 1452, to find a priest, or priests, at the pleasure of the brethren and sisters, to pray at the altar of Our Lady within the parish church for the soul of the King, and for the soul of each brother or sister at his or her decease. The guild was also to perform various acts of charity. At its suppression in 1548 it possessed 81 ounces of plate "parcel gilt" and 105 ounces of "white plate." The fraternity supported ten almshouses and four cottages, in which the poor of Aylesbury resided rent free, and one house (its position is not indicated) in the tenure of a person who paid no rent, but who had to provide bread and ale for the poor.

Aylesbury first became a borough, returning two members to Parliament, by charter of Queen Mary in 1554, and at the same time was made a corporation, but it did not remain so long, "as the members neglected to fill up the vacancies caused by death" (Lysons). The inhabitants then paid scot and lot, until in 1804, on account of bribery and corruption in the borough, the right of election was transferred by Act of Parliament to the freeholders of the three hundreds of Aylesbury, together with those persons who before had the right by custom to vote. A proper list of voters, however, did not always exist, and often the returning officers had only the overseers' pauper pay list to guide them. On account also of the expense of travelling to any place in the kingdom to which the king might summon members, the town, like many others, does not seem to have made any vigorous efforts to retain its right of being represented in Parliament. The borough was disfranchised by the Redistribution Act of 1885, but I understand efforts are now being made to regain its former position as a borough.

Turning now to the manor of Aylesbury, we are able to trace its successive owners down to the present day. Originally the property of the Crown, King John gave it to the Earl of Essex, from whom it passed in the female line to Thomas Boleyn, Earl of Wilts, father of Anne Boleyn. He sold it to Sir John Baldwin. By marrying the latter's daughter, Robert Pakington acquired the manor, and his family remained in possession until 1801, when the manor, markets, etc., were sold to the Marquis of Buckingham. In 1884 Mr. John Parker, F.S.A., became the owner of the manor, and it is very fit that so interesting a possession should be in the hands of such a keen archæologist.

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The family of Ailesbury, who took their name from this town, held a large estate here, which afterwards passed by marriage to the Chaworths, "by the service of finding straw for the king's bed and to strew his chamber; and three eels when he should come to Aylesbury in winter: and when he should visit it in summer, straw for his bed, grass for his chamber, and two green geese: but these services were not to be claimed more than three times in the year in case the king's visits should be more frequent." There is a delightful touch of humour in the last saving clause. Whether it was inserted out of regard for his Majesty's digestion, or for the pockets of the owners of the estate, we are not told. We are sure modern Aylesbury would be more generous with its ducks on the occasions of royal visits, let them be never so frequent.

Of the benefactors to the town Chief Justice Baldwin was perhaps the greatest. He spent money in improving the neighbouring roads, and he built, at his own expense, the old Town Hall in the market place, Henry VIII. giving the timber. By his influence, too, the Assizes were moved here, and a county gaol was built. During the reigns of Elizabeth and James I. the Assizes were held at Little Brickhill, and since 1758 the Lent Assizes only have been held at Aylesbury, the summer ones at Buckingham.

The educational requirements of Aylesbury were to some extent provided for from very early times. Before the present Grammar School was endowed by Henry Philips, a school existed which derived its income of £8 a year from two messuages and from payments made by parents of the boys. By decree of the Court of Chancery the rules for governing the school said that (1) 120 boys were to be taught free; (2) one master, one usher, and one writing-master should attend at least ten hours every week. The school hours in summer were to be from 6 a.m. to 11 a.m., and from 1 p.m. to 6 p.m., and in winter from 7 a.m. to 11 a.m., and from 1 p.m. to 5 p.m. How would the schoolboy of to-day like these hours? The master was allowed to teach in addition twenty paying pupils.

It was in place of, and probably on the site of, this old school that Henry Philips endowed the present grammar school in 1714 with £5,000, with which the manor of Broughton-Abbots was bought. A century ago the master's salary was £60.

In writing that "there is little that is remarkable" in the parish church of Aylesbury, Lysons scarcely does justice to it. It is a large and handsome building, cruciform in shape, and mostly of Early English design. The spire was added to the tower in the seventeenth century, and Decorated chapels have been added to the aisles. Beneath the Lady Chapel is a Saxon crypt, which is probably the site of the building where St. Osyth was buried in the

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ninth century. The whole was restored in 1869, by Sir Gilbert Scott, who, in his report to the Restoration Committee, suggested that the church was re-erected between 1200 and 1250. The Norman font shows that there was an earlier church. The west window was filled with stained glass given by Mr. Acton Tindall in 1862, and there is also some good glass in the north and south chapels.

No doubt much that is precious has been destroyed in Aylesbury church—some wantonly, some from indifference: for like every other sacred building in the land this has been desecrated to secular uses. So late as 1806 the Commissary at Woolwich requests the Conductory of Ordnance Stores at Aylesbury to find some other place than the church for storing ammunition. Vestry meetings were held *in* the church up to 1842!

Space will not allow of more than a passing reference to all the interesting buildings in the town. On the south side of the Market Square is the County Hall, which contains the courts of law and other offices. The Judges' lodgings and the old gaol are behind. One of the streets is named after the Temple family, of Stowe, who had property in the town; another, Bourbon Street, commemorates the stay of Louis XVIII. at Hartwell House. In the "King's Head Inn" is an interesting room of Henry VI.'s time, with a fine window. The part of the town known as "Duck End" may have got its name from the ducking stool "for the correction of scolds and unquiet women," or it may have been connected with the sale of ducks.

So we take leave of Aylesbury, not because we have exhausted all that there is to say about it, but because saying what we have said has filled the allotted pages. What changes may come over the place owing to its increased facilities and closer connection with London it is impossible to say. Let us advise the reader who cares for a picturesque and old-fashioned country town to visit Aylesbury ere it is "improved and modernised."

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IN the last of the pleasing little books, issued by the Homeland Touring Association, which deals with Croydon and its neighbourhood, one of the illustrations is of Croham Hurst, and we call our readers' attention to it in order to emphasize the value of what has been done with regard to acquiring this charming spot as an open space. As we turn over the pages of the book,

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views of Beddington and Carshalton greet us. Both places are being vigorously attacked by the building fiend; Carew's lovely park at Carshalton is already mottled with villas, the old brick wall, which cost more to build than did the estate to buy, has been thrown down, and the gates, grand specimens of Surrey iron-work, are, says rumour, to go across the Atlantic.

Now that Croham Hurst is safe, the Surrey folk who are interested in the preservation of open spaces may turn to help in the acquisition of what (from its situation in a more thickly populated neighbourhood of the county) is even more important than was the Hurst; we refer to the land adjoining Brockwell Park at Herne Hill. Admirers of Ruskin have just raised to his memory a sculptured tablet in the adjacent church of St. Paul's; but no memorial could be more appropriate to that lover of the beautiful than the acquisition, in his memory, of the land in question. We commend to every admirer of Ruskin the suggestion that they should forthwith help Mr. C. E. Tritton, M.P., in raising the sum still needed to purchase the property.

SPEAKING of memorial tablets leads us to refer to suggestions, which from time to time appear in the newspapers, that the various houses connected with the life of Daniel Defoe should have some mark of commemoration affixed to them. But surely most have disappeared? Certainly his birth place in Fore Street—unless it be one of the old houses on either side of the gateway—must have vanished long ago. So have the house at Stoke Newington in which he wrote "Robinson Crusoe," and that in which he died in Ropemaker Alley.

WILLIAM COWPER is so intimately associated with a great part of the district with which this Magazine specially deals, that it is but fit we should notice a paper on the poet, recently read before the Royal Society of Literature by Mr. William Bolton; for his paper brings out certain points in connection with Cowper and his family hitherto overlooked. One point not generally known is the manner in which was acquired by the Cowpers the office of Clerk of the Parliaments, offered to the poet by his kinsman in 1765. A Hanoverian hanger-on of George I. obtained a promise of the gift of this office after the death of its then holder. This reversion he promptly sold to Spencer Cowper for the sum of £1,800. Spencer's children, William and Ashley, successively held the gift of it. The latter, in 1765, offered it to the poet. Perhaps knowledge of the circumstances under which the presentation came into

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the hands of his kinsman had something to do with its rejection * by this William Cowper.

WE wonder if Cowper is appreciated in France, and how many of his poems have in the past been translated into French? However that may be, a recent translation of "John Gilpin" by Mr. R. P. Greg, of Coles Park, certainly hits off the original to a nicety, and our neighbours across the channel will be able to sympathise, as much as we do, with the feelings of poor Mrs. Gilpin—as watching her spouse fly past the "Bell" at Edmonton she cried:

"Arrête-toi John, voilà la maison!"

S'écriaient fort ses chères

"Attend le dîner! nous sommes fatigués"

S'écria Gilpin, "Moi aussi!"

THE February meeting of the Committee of Commons and Footpaths Preservation Society shows that the subject of encroachment on open spaces is being zealously guarded by that commendable body. Mr. Percival Birkett, the society's solicitor, reported on the private bills now before Parliament, which threatened interference with commons, village-greens, or other open spaces. Several of the schemes for electric lines did this, and the localities affected are Hackney Marshes, Leyton Marshes, and Victoria Park, for in these places the lines emerge from their tunnels and traverse embankments from five to thirty feet high. It was resolved to help the London County Council and all other local bodies opposing these schemes. Other open spaces affected by railway bills are Shepherds' Bush Green; Tottenham Lammas Lands; Chase Green, Enfield; Hurst Green, Oxted; Croyley Green, Rickmansworth.

THOSE who remember Mr. Hugh Blakiston's paper on the work of the National Trust will learn with satisfaction that the two Hertfordshire Antiquarian Societies and the Hertfordshire Natural History Society are formulating a scheme for a survey of the county on the lines laid down by him. The work of man, of all ages, will be undertaken by the two first named societies and the remarkable natural features by that mentioned last. The survey will be printed in the proceedings of the respective societies, and the positions of the objects described will be recorded on the six-inch Ordnance Survey. It is needless to point out how much the work, when completed, will help the photographic survey of the county which the St. Albans Photographic Society has in hand. We hope other photographic societies will take up similar work.

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* BUT there is one thing that the Photographic Survey cannot unfortunately do, it cannot perpetuate what is gone ; in many cases, even within recent years, beautiful and interesting works of man have been demolished and exquisite works of nature obliterated without any record of them having been taken. The memory of these we cannot perpetuate, but county societies or institutions can at least do their best to make available to their members and others topographical views of the districts with which they deal. That is why we wish well—very well indeed—the project which Mr. F. G. Kitton, as representing the St. Albans Archæological Society, is taking in hand for raising funds wherewith to purchase the priceless collection of Hertfordshire views formed by Mr. Lewis Evans. Once purchased this will be handed to the County Museum for perpetual preservation. We have just called the collection “priceless,” and so (as it contains many representations of now vanished scene) from our point of view it is. Nevertheless an expert has put upon it the price of £430. At that sum Mr. Evans offers it to the Museum and contributes £130 towards the purchase.

THAT the county will allow such a collection—which, by the way, includes a number of books and pamphlets (some unique) connected with the county—to be split up and to pass out of the county, is impossible to believe ; yet of the £300 required, Mr. Kitton has only received £150. We sincerely trust, however, that before our next issue we may be able to announce the completion of the purchase. Those willing to help can address Mr. Kitton, to the care of the publishers of this Magazine.

WE heard very little at the recent railway meetings of any new line particularly affecting the Home Counties ; the Great Central scheme for getting to London, over the Great Western line in process of making, will open up yet another part of Middlesex as a residential district. The acquisition of Messrs. Peek, Frean & Co.’s premises near Bermondsey by the South-Eastern and Chatham Company, will enable the much-needed widening to be carried into effect, and make communication with the southern suburbs of London less difficult. The candour with which both lines confess their shortcomings would make ungenerous any condemnation of the well-deserved taunts to which they have been subjected. But let us remind these companies, ere the excursion season begins, that they can help matters even in their unwidened condition ; they can put two engines on to long trains that cannot possibly keep time with one ; and they can have more porters, and more active porters, to see to luggage.

THE SURREY SIDE OF LONDON SIXTY YEARS AGO.

BY THOMAS FROST.

THE southern suburbs of London, which during the last fifty years have absorbed all the villages and hamlets, with the intervening woods and commons, within ten miles from the Thames, presented a very different aspect sixty years ago from that which meets the eye of the rambler or the resident at the present day. At the beginning of the third decade of the recently expired century they had not extended beyond the foot of Herne Hill, while westward from that tree-shaded road they terminated on Tulse Hill, Brixton Hill, and the borders of Lambeth Marsh. At that time, which is well within my own recollection, the road southward from Herne Hill to Norwood, along the lower side of Thurlow Park, was fringed on both sides by hawthorn hedges, and had not emerged many years from the condition of a green lane, travelled over only by the carts of the village carriers and farmers. My mother remembered the time when Lower Norwood was nearly all common land, and oak woods covered the greater part of the area of Upper Norwood, making it a favourite resort of the wandering tribes of gipsies. A small remnant of Norwood Common—on which I remember, when a boy, catching a lizard, to the unspeakable horror of a schoolfellow—was still in existence at that time, and was much used by showmen, mountebanks, and other strolling entertainers. It faced Hollingbourne House Academy, where I gathered the rudiments of knowledge, on the road connecting Knight's Hill with the cross roads near the Independent Chapel. It was given up to the builders many years ago. In its rear were the Tivoli Gardens, where stood a maze and a small menagerie, and on the lawn of which I heard Robert Owen lecture on "The Rational System of Society," on the occasion of a muster of his disciples from Lambeth and Southwark.

The Horns Tavern may, I believe, yet be found at Knight's Hill, but it is not the old wooden house, with a row of ancient elms before it, which I remember on the same site, and an inscription on which recorded the fact that James I. once halted there for refreshment while resting from the chase of the stag. Nor is the Gipsy House, on the road from Dulwich to Upper Norwood, the same old hostelry in which the Lees and the Coopers, the

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Lovells and the Smiths, were wont to be festive in former days. It was just on the edge of the woodlands extending from Dulwich southward, along the border of Kent. The road from Norwood to Croydon was always spoken of in the time of my boyhood as "between the woods," though the wood on the left-hand side had been cleared before my birds'-nesting days, the portion on the right remaining until the Beulah Spa Gardens were laid out, and then only the northern part was cleared. These gardens were a favourite resort between fifty and sixty years ago, comprising a pump-room for the accommodation of consumers of the mineral water of the locality, a maze, a rosary, a band-stand, a gipsy's tent for those who desired to have their fortunes told, a camera obscura, etc. When the fortune-telling of a real gipsy, the mother of Gipsy Cooper, the pugilist, had ceased to attract, and the public no longer cared to hear Charles Cochrane "strike the light guitar" in the character of a Spanish minstrel, the gardens were given over to the builders, and a villa-lined road soon extended from the Beulah Spa Hotel to what was formerly Croydon Common, but which was enclosed before the earliest time I can remember. Grange Road existed, however, before the final clearing of the wood, and was connected with the road from Croydon by a lane opposite the White Lion. As it afforded a shorter way between Norwood and the old market town, I often used it in the far-off days of my youth, when rabbits sported there in the moonlight, and nightingales made sweet music among the oaks.

Parallel with this, at that time, rather rough road, but a little more to the westward, there was then a long green lane, affording a pleasant saunter in summer, but impassable at any other time, when rain or thaw converted the thick bed of yellow clay into a swamp. Commencing at one end, under the name of Love Lane, at the southern extremity of the village of Streatham, it was connected midway with another called Leather Bottle Lane, from a beer-house with that sign, the upper end of which lane opened "between the woods," or, as it may be described now, between the Beulah Spa Hotel and the top of Grange Road. Beyond the bottom of this lane, where it divided the fields of Biggin Hall Farm from those of Parchmoor Farm, the green lane extended, under the name of Parchmoor Lane, to the top of Collier's Water Lane, which connected Croydon Common with Thornton Heath. At the junction of these two lanes there stood, and may perhaps still stand,—it was there when I last passed that way,—a white house, with two fir trees before it, known as Collier's Water Farm, and said to have been the home of Cowper's John Gilpin after his retirement from the cares of business. What ground there may be

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for this story, or even for the contention that the hero of the famous ride was a real person, I am unable to say.

From Upper Norwood to the border of Kent the woods sloped down to the Surrey Canal, the line of which in that part of its course is now occupied by the railway. Along the margin of the canal tall bulrushes grew, and the splash of the water-rat might be heard as it retreated to its home in the bank on hearing the foot-falls of a solitary rambler. In the woods the finches and warblers sang all day in spring and summer, and were succeeded at nightfall by the hooting of the owl and the plaintive song of the nightingale. Two lanes intersected these woods, one being the present Anerley Road, and the other known as Beggars' Hill, which descended to the site of the now thriving little town of South Norwood, represented at that time by a single house, the way-side inn from the front of which projected the picture of a sailor holding a foaming jug of ale. The original railway station at this place was called therefrom the Jolly Sailor Station, and many years passed before it acquired its present importance as "Norwood Junction." There was, at first, a level crossing at this point, and I remember a day when, the gate not being opened at the time the Brighton express was due, the train crashed through it, scattering its fragments in all directions.

These woods had been for centuries the resort of gipsies, of whom many strange stories were current when I was a boy, most of them relating to the two Lees, father and son, who were hanged at Horsemonger Lane Gaol, in Southwark, on being convicted of a very trivial robbery on the lane leading from Esher to Hersham, an offence of which many persons believed them to be innocent. I remember hearing my mother speak of her uncle, a farmer, who occupied some land at Beckenham, negotiating with Tom Lee for the restitution of a horse supposed to have been stolen by one of the tribe; and an old tradesman at Streatham told me that, in his young days, he and Adam Lee had often played the violin in company at weddings and other festivities at farm-houses. The old gipsy was reputed rich, and had his coat-buttons made of guineas, and those of his waistcoat of seven-shilling pieces.

The main line of traffic between London and Croydon was in those days, as it is now, through Brixton and Streatham. The whole of the area now covered by the long line of villas on the left-hand side of the Brixton Road, going from the pleasant little park now occupying the site of what was formerly Kennington Common, and by other lines of villas in their rear, extending eastward to Camberwell, was all pasture land and market gardens, intersected by a footpath. In those days the

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little river Effra, which has its rise near Dulwich, approached Brixton at the old watch-house, long since demolished, at the corner of Water Lane, and flowed from thence northward as far as Kennington Common, where it curved westward at the point at which it was crossed by the road, washing the wall of the churchyard, and meandering, for the greater part of its remaining course underground, towards the Thames. A white railing fenced it from the road, and a row of pollard willows grew along the opposite bank. The course of that stream, like that of the Holbourne rivulet, which formerly discharged its black and fetid current into the Thames just above Blackfriars Bridge, can now only be traced on old maps. From a period as far back as my memory extends—nearly seventy years—it was an uncovered sewer, until the extension of building operations caused it to be culverted, its turbid and malodorous water becoming offensive to the occupants of the villas along its banks. The stream has, in consequence, entirely disappeared from view.

The broad tract of pasture and garden ground now occupied by Angell Town was a portion of the estate which, for a long time, suffered from the blight of a Chancery suit arising out of the extraordinary will of the eccentric John Angell, who, in the eighteenth century, lived in what was then the neighbouring hamlet of Stockwell. He had large estates in Kent and Sussex, as well as in Surrey, and, dying childless, bequeathed the whole in trust for the benefit of the nearest of kin to him who might be living at the expiration of a hundred years, during which time the income arising from the estate was to accumulate. For a long time after the century had expired no claimant could be found, but the rightful heir was at length discovered in the person of an old and indigent basket-maker, a widower with an only child, a daughter. By the death of her father, a few years after he so suddenly and unexpectedly emerged from poverty and obscurity into wealth and independence, this young lady became the owner of estates which a peer of the realm might be proud to own. The land at Brixton soon began to be built upon, and in the course of time became covered with new streets and long lines of villas.

Streatham was, even at that time, a long, straggling village, as rural in its character as if it had been many miles away in the country. It commenced, at its northern extremity, at the little old-fashioned public-house called the Horse and Groom, which was said to have been more than once visited by George, Prince Regent, and his boon companions "Sherry" and Major Hanger, when his royal highness wished to escape for a few hours from the restraints of Society, as the word is understood when spelt with

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a capital S. The parish church, at the corner of a lane leading to Tooting Common, was then, and until a comparatively few years ago, the only place of worship in the village; and at a short distance southward the rectory faced a small triangular green, shaded by ancient elms, at the point at which the road to Mitcham branched off on the right. Thence to Lower Streatham the road was shaded on both sides by old trees, being bounded on the right and on the left by parks, that on the left being the property of the Earl of Coventry. Just beyond, the common sloped upward on the left, the higher portion covered with gorse. On the northern side of the common stood a house known among the people of the village as Smugglers' Hall, from the received belief that an ancestor of the owner, the head of an eminent firm in the silk trade, built it with the profits made out of silk on which no duty was paid. An old house, shaded by older trees, was occupied by the then Duke of Portland.

Facing the common, and standing back some distance from the road, was the Greyhound Inn, at which the Brighton coaches used to change horses in the old coaching days. The old house was demolished many years ago, but its successor occupies the same site. In one of the rooms of the older house I once smoked a pipe in company with a travelling party of about thirty gipsies, when all the beer consumed was paid for by a venerable-looking old Romany, who looked like the patriarch of a nomad tribe of the far East. He wore an embroidered gabardine, from a pocket in which he drew a canvas bag, the contents of which, as he turned a portion into the palm of his left hand and picked out some silver coins, appeared to consist chiefly of gold.

The extension of the suburbs southward, which has caused a little town to arise at Thornton Heath, another at Croydon Common, and a third at South Norwood, has brought Croydon into touch with the Metropolis, the houses being now continuous over a length of more than ten miles from the Thames. Thornton Heath and Croydon Common had ceased to exist otherwise than in name before the period from which my earliest recollections date; but only a few houses were dotted about the former locality, and the latter consisted chiefly of pasture and gardens. The Black Horse and a few cottages were the only houses between Addiscombe and Woodside until an impetus to building operations was given by the dissolution of the East India Company, and the consequent sale of their Addiscombe property, which was followed not long afterward by that of Lord Ashburton, in the same neighbourhood. There was at one time a cherry orchard where the common approached the town, and from it one of the roads derived its name.

KILBURN PRIORY.

Great changes have also been made on the west side of the town. I remember a narrow lane, called Meadow Stile, which intersected the fields between the High Street and the Old Town, and a meadow on the west side of the High Street, between that lane and the grounds of a large red-brick mansion, occupied as a girls' boarding school. Where West Croydon now commences there were only two or three cottages on the right side of the road leading to Waddon, at the corner of which stood the old house, shaded by trees that overhung the wall enclosing the grounds, occupied in "the forties" by Peter Alfred Taylor, one of the small brotherhood of the People's International League, a society founded by Mazzini, and which used to meet at the house of Linton, the engraver. It had a brief existence, but was succeeded by the larger and more cosmopolitan association of the Fraternal Democrats, of which I am probably the only survivor.

KILBURN PRIORY.

BY REV. W. K. R. BEDFORD.

MORE than fifty years ago a "tavern, or tea-drinking house," on the road to Edgware, known as Kilburn Wells, was a popular resort of citizens with their wives and families, who flocked thither on Sunday afternoons for those simple pleasures described by Charles Dickens and depicted by George Cruikshank, in "Sketches by Boz," under the title of "London Recreations."

The site was, however, that of a hermitage of great antiquity, built in the twelfth century on the bank of the stream which, rising near West End, Hampstead, and flowing through Kilburn to Bayswater, then supplied the "Serpentine Water" in Hyde Park, and eventually reached the Thames near Ranelagh.

Godwin, the hermit, may be presumed to have been a person of some consideration, for when he had resigned his cell into the hands of the Abbot of Westminster "ut Deo sacratæ virgines pro anima regis Edwardi, et pro statu abbatis et conventus Westmonasterii in perpetuum exorarent," he was appointed master or warden of the nunnery so long as he should live. He obtained from Abbot Herbert two charters, placing the nuns (who were, as asserted by Flete, originally maids of honour to Matilda, queen of Henry I.), under the Benedictine rule, which was that of the convent at Westminster. This arrangement may be somewhat easily accounted

KILBURN PRIORY.

for on more rational lines than those suggested by the vulgar idea of an Agapemone. In the ages of chivalry the only resource open to a daughter of nobility, who failed or declined to become the wife of a knight, was a convent, and with a convent was connected the idea of the daily prayers offered by a priest. A chaplain therefore must be found when the noble handmaidens of the devout Queen had been inspired, by her advice, with a passion for celibacy, and the hermit who was already upon the spot was the proper person to undertake the office; but the supervision of the whole was vested (as seems indeed both right and wise) in the great corporate Abbey which represented culture and morality in the western area of the metropolis. This seems clear enough by the documents printed in Dugdale's "*Monasticon*," vol. i., p. 361, relating to the dispute "*De jurisdictione in Cella Monialum de Kyleborne*," finally put an end to by an award in 1231, approved by the Pope, and assented to by Roger Niger (de Bileye), Bishop of London, under which the bishop and his chapter disclaimed any interference with the abbot and monks of Westminster.

We do not hear anything important concerning this cell until June 20th, 1377 (only one day before the death of King Edward III.), when the revenue of the church of Cudham, in Kent, was assigned to the prioress and convent of Kilburn, who were stated to be much impoverished, not only by agricultural depression, but by "the burthen of affording hospitality to a large concourse of people, both rich and poor, continually passing and repassing along the high road."

That this was a genuine plea, and that the cell supplied a social want when few taverns were open to wayfarers, is a historical truth. One of the heaviest charges upon the monastic establishments was that of "corrody," or commons, for persons from a distance entitled to hospitality. "At Clerkenwell there were corrodaries who were more amply and liberally treated than the brethren themselves."* In fact the right to hospitality claimed by the poor, which we have learned to call relief, and even now have so great difficulty in defining, existed all through the Middle Ages under another form, and must have been one of the most serious problems to be faced by the religious houses. There came a period when such a system was out of date, and required fresh regulation; and then the monasteries, having done their work, gave place to a new order of civilization.

At the dissolution of the smaller religious houses, 1536, the annual revenues of Kilburn were valued at £74 7s. 11d. The inventory does not give the idea of plenty or wealth, the chief possessions being a relic of the Holy Cross "closed in silver and gilt, set with counterfeit

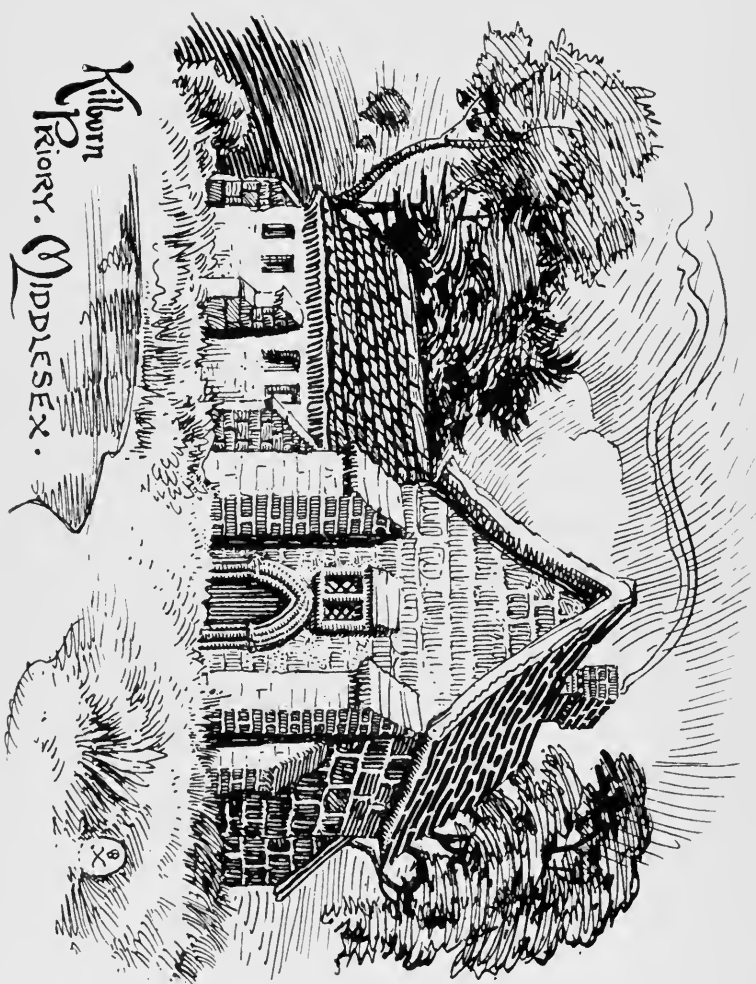
* "*The Hospitallers in England*," Larking and Kemble.

KILBURN PRIORY.

stones and pearls"; a cross, with certain other reliques, plated with silver, gilded; and another plated reliquary. The name of the surrendering prioress was Anne Browne. In the same year the property, "site, circuit, and precinct of the dissolved Priory of Kilburn," was granted to Sir William Weston, knight, Prior of the Hospital of St. John of Jerusalem, in exchange for Paris Garden, in Surrey, and other estates. As the Kilburn lands (forty-six acres) immediately adjoined the estate and deer park of the prior at St. John's Wood (Shoot-up Hill), this was no doubt an acceptable arrangement; but four years only elapsed before the possessions of the Hospitallers of St. John were seized into the King's hands, and Kilburn Priory was granted to Robert (Ratcliffe), Earl of Sussex, who died in 1542. In 1546 Edward VI. granted the same property to Dudley, Earl of Warwick, and ultimately the Priory lands came to the family of Marsh, who were in possession in 1830, when an article (from which the present is, in the main, an abridgement) appeared in a publication called the "Graphic and Historical Illustrator."

The conventual buildings had, by that period, entirely disappeared. The only view of them then extant was an "indifferent etching executed in the year 1722," from which the drawing reproduced opposite is taken.





Drawn by W. D. Scull from an old print.

THE WILL OF A PLAGUE-STRICKEN LONDONER.

BY ARTHUR J. JEWERS.

THE following will may be interesting, to Londoners at least, and possibly to readers at large, on account not only of the quaintness of its wording, but for the glance that it affords us into the domestic life of London during one of those terrible visitations of contagious disease, to which not only this metropolis, but the country generally, were formerly subject at longer or shorter intervals.

The homely and circumstantial way in which all the particulars are given; the pathetic appeal by the testator to his aunt, because he was certain the fear of contracting the sickness would keep all his other friends and even kindred away from him; and the picture of the loneliness of the stricken, left to do what they could for each other; these all help us to realise the horror of those attacks which swept away thousands in a short time, and should make us appreciate the improvements in sanitary and medical science, with hospitals and nurses to grapple with, and mitigate, the effects of any epidemic.

"In the name of God Amen. Memorandum that upon the twoe and twentithe daye of September Anno Domini a thousande fyve hundred nynty three Richard Lane of the parishe of sainte Margarets in Newe fish streete hill London beyng visited with the plague, whereof shortly after he dyed, but yet of good mynde and perfect remembrance feeling hymselfe at the begynning of his sicknes weake and faynte went into the house of one Danyel Morley, scituate within the parishe of sainte Buttolphes without Aldersgate London, which Danyel had married one Mildred Burton, aunte of the sayed Richard Lane and fynding her busye did in the presence and heering of the undernamed witnesses speake theise wordes followinge or the like in effecte viz. Good awnte sticke to me nowe for I am very sicke and my wife also is more sicke and I know and am persuaded my selfe that not any of my friendes or kyndred or of hers will venture to come and visit us this tyme of infection wherefore I do request you to take the paynes to come to my house and looke unto us in this tyme of oure visitacion and sicknes of the plague. And yf yt happen that I and my wyfe bothe departe this worlde then I give unto you all that I have and I make you my executrix; and whereas heretofore you have ben very

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ernest with me to have such money and goodes as your sister Anne Burton lefte in my handes at her decease yt is my full will mynde and intente that after my decease and my wyve's you shall have as well all the same money and goodes of your sisters as allso all and singular my goodes cattells chattells [*sic*, but query if the former is not an uncorrected error] and debts whatsoever in receyving all and paying all my debts. And further the said Richard Lane then and there in the presence of the under written witnesses delyvered unto the sayed Mildred three two pences and prayed her to give them to some woman to dispatche her busines in her absence and to go home straighte with hym and helpe to caste hym in a sweate. Beyng present and heering the premises: Andrewe Edwardes and William Worley and William Bell with others."*

Richard Lane must soon have fallen a victim to the malady by which he was attacked, for this nuncupative will—if such it may be called—was proved on the 3rd of December following the date of making.

THE GREAT AND LITTLE HORMEADS, HERTS.

BY W. B. GERISH.

THE Hormeads, both Magna and Parva, are villages which contain features of considerable interest to the antiquary. Both are entirely unspoilt by modern so-called "improvements," and from their situation, several miles distant from the railway (which in this instance is but a small single line with few trains daily), the inhabitants are not affected by the feverish haste and unrest of the present age; in fact, existence in the Hormeads partakes more of the eighteenth than the beginning of the twentieth century.

The church of Hormead Parva is a very small building (nave and chancel together are but fifty-three feet in length), happily "unrestored," and dating from early Norman or, possibly, late Saxon times. The walls are nearly three feet thick. Successive generations have been most liberal in applying coats of plaster and colour-wash to the interior, until nearly all trace of the mason's work has been hidden; it is to be hoped, however, that before long this may be flaked and scraped off. The windows—four in number,

* P. C. C., Nevell, 84.





Norman Doorway ; Little Hormead.

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one north and two south of the nave, and one in the chancel—are, with the exception of the last, the original very narrow, circular-headed lancets, deeply splayed on the interior. A special feature of interest is the fine example of seventeenth-century iron scroll-work upon the north door (now blocked up), the doorway itself being plain Late Norman. The wood requires the application of three or four coats of linseed oil to preserve it, while the rust-eaten ironwork should be carefully cleaned, painted, or varnished. It is a matter for regret that the church is used but occasionally, by reason of the proximity of that of Hormead Magna, and is, perhaps, partly in consequence, very damp and cold.

Other vestiges of antiquity in the village are what is said to be a Roman milestone, much worn, but with some faint traces of having been shaped; and a building which, according to a recent writer,* is an original Saxon dwelling. The details given in the article referred to certainly seem to indicate that the portion of the building described dates back to the thirteenth or fourteenth century, and possibly earlier. If a careful examination of the structure reveals sufficient features of interest in support of the theory, it is hoped that a detailed account thereof may be contributed to this Magazine.

Great Hormead Church is a fourteenth-century edifice, except the chancel, which is quite modern, and the tower, which is said to be all that remains of an earlier structure, and contains few ancient features of interest. At the end of the north and south aisles were formerly chapels. The inequality of the nave arches is very curious, as they do not equalise with the clerestory windows or with those of the opposite side. The situation of the building, on a well-wooded hill-crest, is very picturesque, and both church and churchyard are well kept.

To the south of the church, on the hillside which slopes towards the main road, are very distinct remains of early terrace-cultivation. Both Mr. Seebohm† and Mr. Gomme‡ deem such to be of Celtic origin, but I think it is possible they may be of later date. All traces, of course, of the early settlers have long disappeared, and the church probably stands upon what was then a stockaded enclosure at the summit of the hill.

The principal building of interest in this village is "The Brick House," and is the subject of the illustration. Another structure, coeval probably with it, stood, until recently, within half a mile of it, but this has now been destroyed, only the fine twisted Tudor

* Mr. F. C. Dear, in the "Herts Mercury," Nov. 10th, 1900.

† "The English Village Community," pp. 5, 6.

‡ "The Village Community," pp. 83-90.

THE HORMEADS.

chimney remaining. It was, I was told locally, at one time the old vicarage, and, prior to that, a residence of Thomas, Lord Dacre.

The Brick House probably was erected in the sixteenth century, but it possesses a wealth of legendary and traditional lore. One account ascribes its erection to Alfred the Great, who made it a palace, (?) while another states that Edgar Atheling, great grandson of Alfred, erected it as a residence after his resignation of the kingship in favour of William the Conqueror; while a third story relates that the said Edgar Atheling built it for a religious house, prior to the Conquest, in atonement for the murder of Æthelwald* (a Saxon version of "David and Uriah"), and to which, later in life, he retired.

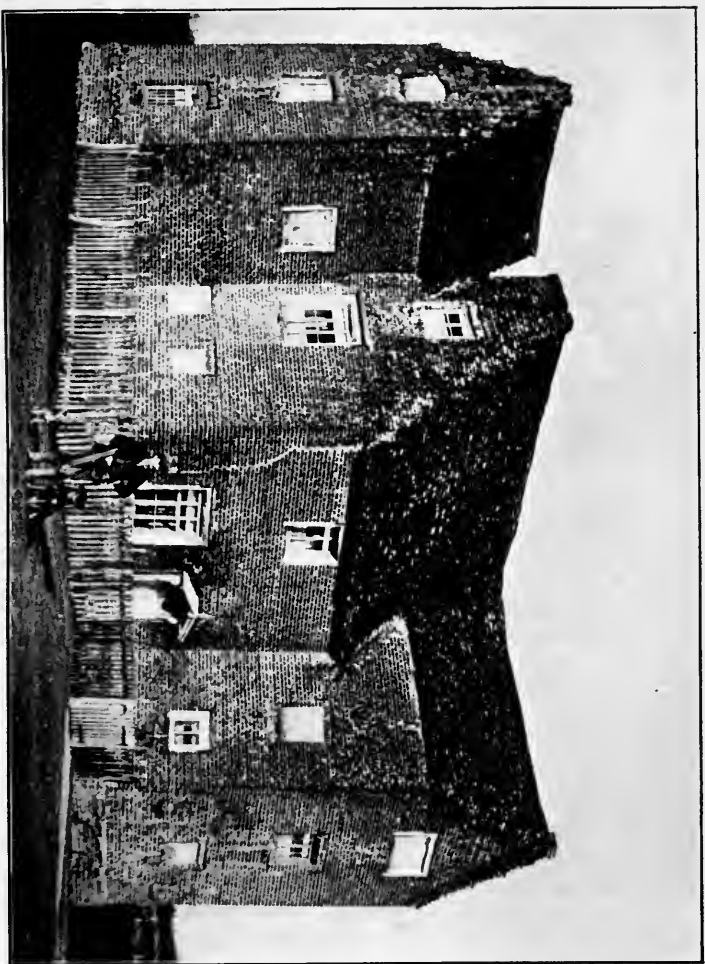
The only confirmation of these various traditions, which certainly seem to connect the place with the Saxon dynasty, is that it is certain that Edgar Atheling held the manor of Hormead† (later divided into Great and Little Hormead and Hormeadbury) at the time of the Conquest, and, it being William's policy to affirm previous grants in those cases where the grantee peacefully accepted him as sovereign, we are told the manor was confirmed to him.‡ History is silent with reference to Edgar's after life, and it is possible that he may have retired to this spot and there ended his days. The present building may stand upon the site of the ancient house. It is a crowstepped structure of curious shape. Originally it is said to have been quadrangular, enclosing a courtyard, but portions of the building, having decayed from disuse and age, have been destroyed at different times, a portion as recently as the early part of the last century. At that date almost all traces of the moat which once surrounded it were obliterated, and the extensive underground passages and rooms filled with *debris* and the approaches bricked up and hidden. The stone windows are much worn by the weather, and in many cases the original mullions have disappeared, and some are bricked up. There are, in addition to the windows, a number of small slits or openings, evidently intended for ventilation and light, but these are all blocked at the present time, the internal arrangements having evidently been considerably altered since they were made. A statement, which aroused considerable controversy,§ that the date 969 appeared upon the now-destroyed portion, certainly lacks confirmatory evi-

* Green's "Old English History," pp. 178-181.

† Cussans' "Hertfordshire: Hundred of Edwinstree," p. 65.

‡ Salmon's "Hertfordshire," p. 308.

§ "Herts Mercury," Aug. 19th, Dec. 19th and 26th, 1899; Oct. 13th, Nov. 10th, 1900; and Jan. 5th, 1901.



The Brick House, Great Hormead.

BARNET FIELD.

dence. The interior has some rather unusual features. The chimney and hearth in the kitchen may at one period have been in the centre of a room which occupied the major portion of the ground floor. The upper floor consists of three rooms at different levels, and a large attic, access to the latter being gained from the present kitchen by a rather steep ladder.

The walls are in some places nearly four feet thick, and, from what appears to have been the original arrangement of the interior, inclines one to agree that it was built on the original foundations of the ancient dwelling.

The title of "The Brick House," by which it has been known as far back as memory carries, would indicate that at the period of its erection houses of brick were rare. It is usually stated that the art of brickmaking became lost after the departure of the Romans for several hundred years, not being revived until the reign of Henry III. Antiquaries are divided upon the question, but it is stated that the earliest brick-built building now extant is Little Wenham Hall, which was erected about 1280.*

The Brick House is in very good hands, as both the owner and occupier take a considerable interest therein, and this was perhaps quickened by the visit of the East Herts Archæological Society during the past summer.

BARNET FIELD (APRIL 14TH, 1471).

BY H. E. MALDEN.

ON Easter Day, April 14th, 1471, the battle of Barnet Field was fought, on a site less hopelessly swamped by buildings and alterations than some other historic localities near London. The cyclist who has pushed his machine up the steep hill from the London side into High Barnet emerges beyond the town upon level ground, a sort of upland plain, bounded by steep slopes on the east down to Beech Hill Park and the Great Northern Line, sloping less steeply to the west, and running northwards evenly to Wrotham Park. It forms what the chronicler Hall calls "a fair plain for two armies to join together." He talks of a good place for a fight as if he were commending a good pitch for a cricket match. Where the roads divide—the right-hand branch going to Hatfield by Potter's Bar, the left-hand to St. Albans—

* Parker's "Glossary of Architecture," 4th ed., p. 45.

BARNET FIELD.

stands an obelisk, which is supposed to mark the site of the battle. It really took place rather nearer to Barnet Town.

Edward IV., coming back from the Netherlands to reclaim the crown which his carelessness had lost in 1470, had landed in the north, deceived those who wished to be deceived by saying that he only came to claim his dukedom of York, had evaded his enemies owing to their slowness or treachery, and had entered London on Maunday Thursday, April 11th. London, wavering between him and the Earl of Warwick, had accepted him as king on his arrival. Warwick, with his combined force of ex-Yorkists and Lancastrians, men who had killed half each other's relatives, was coming after him, but was too late to secure the capital. He was at St. Albans on April 11th, and came to Barnet Field the next day.

A greater soldier, with a train of artillery such as Warwick possessed, would have occupied the top of the steep slope by Barnet Town, and have there awaited an attack in a strong position. Warwick encamped upon the plain, about a mile from the edge of the hill, and merely put an outpost in the town. Edward came out of London on April 13th, and surprised the outpost and drove it in. In the dusk of the evening he advanced half a mile beyond the town, and entrenched himself, to guard against a night attack, close to the earl's camp.* Edward was a real soldier. He never allowed his men to lie in a town just before a battle. English mediæval armies were but disorderly levies at the best, and were kept in hand more easily away from the alehouses.

All night long "they loosed guns one upon the other," but Edward was so near Warwick that the latter's artillery shot over the heads of his men, but may have made it unpleasant for the townsmen of Barnet in the rear. Early on Easter morning,—about four o'clock by one account,—"early in the morning on the first day of the week," before the first masses of the great festival were beginning in the churches, the two armies were in array. Warwick's left wing, commanded by himself and the Lancastrian Duke of Exeter, Edward's brother-in-law, was in advance of Monken Hadley Church. His centre, commanded by the Duke of Somerset, whose father and brothers had fallen in conflict against Warwick, was about where the roads branch off right and

* No one can fail to admire the industry and learning which Sir James Ramsay has brought to bear upon this period of history; but I cannot accept his plan of Barnet Field, which makes Edward attack up the hill from the east. Warkworth distinctly says that he seized Barnet Town before Warwick; Polydore Vergil, that he was upon the hill the day before the battle; Hall, that both armies encamped and fought upon the plain.

BARNET FIELD.

left from the main road, about half way between Barnet Church and the Obelisk. The right, under Warwick's brother, the Marquis of Montacute, and the Earl of Oxford, rested upon a moated house, the remains of which still exist.

It was a misty morning, and Edward's right, under Richard, Duke of Gloucester, the future Richard III., a boy of eighteen, here on his first stricken field,* extended beyond Warwick's left, the two armies not seeing each other at first. Edward and the Duke of Clarence commanded the centre, Lord Hastings the left. The left was in turn outflanked by Montacute and Oxford.†

These two commanders, working round Lord Hastings' wing, dispersed it, and followed in pursuit down the hill a little way.‡ Then returning, perhaps by the lane which comes up from Barnet Gate and Rowley Green, they blundered across the field in the fog, and came out opposite part of their own centre. The latter, mistaking Oxford's badge of a star with rays for Edward's badge of a sun, shot a volley of arrows among them. They cried "Treason," and left the field. Warwick's men and the Lancastrians entirely distrusted each other, perhaps with reason. It is said that Montacute was killed by one of his own men while in the act of changing his badge. Gloucester meanwhile had outflanked Warwick, Edward broke his enemy's centre, and the rout was complete. Warwick, who usually left his horse at hand ready for all emergencies, had on this occasion elected to fight on foot, and was overtaken and killed in a *cul-de-sac* among thickets in Wrotham Park. Exeter escaped sorely wounded, to die of distress later abroad. Somerset and Oxford fled to join Queen Margaret, who on that very day landed in Dorsetshire from France. Somerset was taken and beheaded after Tewkesbury, three weeks later. Oxford, who did not succeed in joining the Queen, lived, through many adventures, to command for Henry VII. at Bosworth, and to be ruinously fined by that astute monarch for breaking the law against maintaining liveried retainers. Two of the Paston family, who wrote the famous "Paston Letters," were among those who escaped—one whole, the other with an arrow through his arm. Both they and the Earl of Oxford wrote letters, still extant, after the battle. They are all fairly confident of winning next time. But the two Pastons did not do any more fighting

* Perhaps. It is possible that he was at the battle near Stamford in 1470.

† In a mediæval army the van means the right wing; the middle ward, the centre; the rear ward, the left wing. The foremost division on the march formed up as the right in line of battle.

‡ The fugitives fled through Barnet; another argument that the battle was not fought where Sir James Ramsay puts it.

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in this cause. Oxford, as we have said, did; with wonderful success at last. Edward had musketry at Barnet. His brother-in-law, Charles of Burgundy, had furnished him with foreigners armed with "hand-guns"; but we do not hear of their exerting any effect upon the result. On a still day—and if there was a morning mist, there was no strong wind that April day—the long-bow shot straighter than "hand-guns," certainly faster, and probably as far as anyone could see to aim. We do not hear even of the great guns in the actual battle. It was, perhaps, too much of a rough-and-tumble affair to make them useful, or even safe for their own side.

At Wrotham Park, just beyond the battle-field, poor Admiral Byng was living in later days. He came up thence to take his trial, and to be shot *pour encourager les autres*.

A WALK ON THE BANKS OF THE BRENT.

By J. P. Emslie.

THE River Brent rises at Mount Pleasant, in the chain of hills which forms the boundary of Middlesex and Hertfordshire. Hence, running for about three miles through the latter county, it re-enters Middlesex, and flows in a somewhat circuitous course to Brentford, where it falls into the Thames. Its length is about eighteen miles.

At its junction with the Thames is situated the town named from it, Brentford. It is an ancient town, although the business brought into it from the traffic of the Grand Junction Canal (which has utilised the three miles of the Brent immediately above the town) and by the wharves on the Thames bank, has caused such a growth of houses as to give Brentford a very modern appearance. Here and there, however, one may see a picturesque old house, or group of old houses; and there are not a few large, substantial houses of the seventeenth and eighteenth centuries, showing that it has been a favourite residence of the well-to-do. Sir William Noy, attorney-general in the reign of Charles I., resided here.

The eastern part of the town is called Old Brentford, whose church, dedicated to St. George, built in 1775, is a square brick room, "remarkable only for its ugliness" (Rev. J. H. Sperling,

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"Church Walks in Middlesex"). The western portion of the town is called New Brentford, and once had an old timber market-house; this has been pulled down, and a new brick-and-stone structure, in the Italian style, erected on its site. Near it is the Chapel of St. Laurence, a plain brick structure, happy, however, in having a well-proportioned tower of the Perpendicular period, with buttresses at its angles, and an octagonal newel turret.

"Brentford was the capital of the 'Middle Saxons,' whose name survives in Middlesex. The 'two kings of Brentford' have passed into a proverb. As to the precise date when they reigned history is silent, but it must have been, if ever, in the Saxon times" (E. Walford, "Greater London").

In 1016 "the King [Edmund Ironside] went over at Brentford, and there fought against the army [Canute's] and put them to flight; and there many of the English people were drowned, through their own carelessness; they who went before the forces and would take booty" (Anglo-Saxon Chronicle). In the same year, after several battles, and when King Edmund had again passed through Brentford, and had afterwards been defeated in Kent, the two kings met together at Olney, near Deerhurst, and agreed to divide the kingdom between them, and reign together, the one over the north, the other over the south. Is it possible that these were the two kings of Brentford? They met as kings, neither was conquered or dethroned by the other; they parted as kings, and reigned as kings to the end of their lives.

The Duke of Buckingham, in his "Rehearsal," speaks of the two kings of Brentford, although in such a manner as to suggest they were two kings who reigned at Brentford. I have heard my father quote a saying, "Lighting a pipe, two at one light, like the two kings of Brentford." This sounds like a description of a tavern sign. "As red as the Red Lion of Brentford" was a saying applied to the sign of an inn in the town.

Edward I. granted a charter permitting a toll of one halfpenny for every Jew or Jewess on foot, and one penny for the same on horseback, passing over the Brent Bridge; all other passengers were allowed to pass free of charge.

Here, in 1642, Charles I., after driving in a broken regiment of Colonel Hollis's, was hemmed in by Brooke's and Hampden's regiments and others, "and the war had been ended, but that, I know not how, three thousand of the Parliament's force were called away by their procurement who designed the continuance of the war; and so the King had a way of retreat left open, by which he got back to Oxford" (Mrs. Hutchinson).

Leaving Brentford, and walking along the towing-path beside

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the river, one soon gets a view of a little octagonal tower two storeys high, of classic design, with a small gable roof. It is called the Folly House. There are many picturesque beds of osiers and rushes in the river, and beautiful groups of trees are reflected in the clear water which meanders between its grassy banks, the tuft-fringed gravel towing-path skirting one shore forming many pleasant curves with its windings. About three-quarters of a mile above Brentford is Boston House, a fine old red-brick mansion with very elaborate stone quoins and cornices, and window-jambs and doorways. It was built partly in 1622 by Lady Reade, partly in 1671 by James Clitherow, Esq. The Clitherow crest, a demi-lion rampant, surmounts each of the piers of the gateway.

The lane running beside this house is called Boston Lane, and leads to Hanwell Heath, whose houses, now numerous enough to form a small town, are the greater part of what was formerly the village of Hanwell. At the western end of Hanwell Heath is the extensive pauper lunatic asylum, which has made the name of Hanwell a by-word. The Brent here flows through a little dell, which was once a very pretty spot, but modern building has destroyed its charm. The Great Western Railway crosses this dell by the Wharncliffe Viaduct, a somewhat extensive brick structure. A little to the north is a pretty green, with quaint old houses scattered about its sides; on its northern side is the church (St. Mary's), a modern Gothic building, the former church having been built no earlier than 1782. It stands on a somewhat abrupt little knoll, from which is a pretty view of the Brent Valley, with gentle green hills on each side, and, far away in the distance, Horsington Hill, and Harrow Hill with its well-known spire.

From here a path leads northward across some fields to Greenford. The river is on the right, perpetually twisting, flowing between steep little brown clay banks, such as might have charmed the poet Gray, who loved precipices which gave him no fear that he might break his neck. At Greenford the river's course abruptly turns to the east. Lysons states that this place (called *Greeneforde* both in Edward the Confessor's confirmation charter and in *Domesday Book*) is sometimes called *Greenford Magna*, to distinguish it from the neighbouring *Perivale*, sometimes called *Greenford Parva*.

Greenford Church (Holy Cross) is a structure in the Perpendicular style, with but little finish in its details. On its south side is a porch, with very plain barge-boards to its roof; on the roof of the nave are gable-topped dormer windows, and a wooden belfry-turret with a small broach spire. Within is a font dated 1630, of very late Gothic design, indeed one might say that it is Gothic with a classic treatment.

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Above Greenford the Brent flows through very flat meadows, but there are fine views to the north of Horsington and Harrow Hills. In about a mile and a half Perivale is reached. "This Peryvale perceiv'd prank'd up with ears of wheat," says Drayton in his "Poly-Olbion," and, in a note to the passage, remarks: "Peryvale, or Pur-vale, yieldeth the finest meal of England." This has long ceased to be the case, for there is not a cornfield either in, or for a long way round, Perivale. It is still, however, a very pretty place, with a little church and parsonage, which, with a few farms, constitute the whole village. It had a remarkably secluded, out-of-the-way appearance, and one's view received its first shock some years ago, when the extension of the neighbourhood of Castlebar Hill placed a small town of modern villas on the long green hill which is seen about a mile to the south. A still greater blow to Perivale's rural character is impending, as a branch of the Great Western Railway, now being constructed, will cross the road by a bridge a little to the west, while the fields on its north and east will be traversed by the high embankment of the Metropolitan District Railway.

The church (whose dedication has been lost) is a quaint little structure close to the Brent; it is in the Perpendicular style, although a lancet arch and a shoulder arch in the south wall of the chancel would suggest that this part, at least, of the church is Early English. There is an open timber porch on the south side. The tower is entirely of wood, a mere square of feather-edge boards with a low tiled roof, hardly lofty enough to call a spire. Close to the church is the parsonage, a very picturesque half-timbered building.

About a mile north of Perivale is Horsington Hill, which, standing at an angle of a range of hills, is a conspicuous object from afar. It was one of the principal points of observation in the trigonometrical survey of England made by the Government early in the last century. On the south side of it, near to the Paddington Canal, is a deep moat, which appears, by its size, to have been the moat around some old grange; its position (being at the side, not the top, of a high hill) and form (there is only a trench, no sign of an inner vallum) go against the supposition that it might have been a Roman camp.

After Perivale the scenery is uninteresting. Twyford is soon reached. In Twyford Park is "Twyford Abbey, so called, not that it can boast of ever being a religious foundation" (Rev. J. H. Sperling). It is in the Walpole-Gothic style of architecture, and is the only residential building in the parish of Twyford. Near to the abbey is the chapel, an entirely modern Gothic building, though

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several Elizabethan tombs within, and an old-fashioned weather-cock (with the letters I H cut in it, an S having probably been broken off), would suggest that an ancient building has formerly occupied the site.

Going north-east from Twyford, the Brent passes under the Paddington Canal. Its course here is very tortuous and its depth very variable. In summer there are frequent spaces of dry ground in its bed, alternating with clear pools of water, on whose margins grow the cold green rushes, and banks of russet-coloured clay rise like diminutive cliffs above the stream, with graceful trees growing atop; trees and fields and banks and water forming many a pretty scene. But a very great deal of this is now lost, for the Metropolitan and Great Central Railways have some large works near Willesden, and it would be an act of trespass to walk through those now much-built-upon fields, where I have wandered by the innumerable and abrupt windings of the Brent and enjoyed the pretty views and the solitude, where I saw nothing but the works of nature, and this, too, within a few miles of London. But I forget that I am speaking of remembrances of over thirty years ago!

Then Willesden was just beginning to become popular as a place of residence. When I first saw it, in 1858, it was a little village, with no sign of being near to London; now it is a large town; indeed it is not too much to say that London has reached out to it and gathered it in.* The old church (St. Mary's) looks strange amidst the intensely modern appearance of Willesden—a village church in a town! It is a stone structure of the Decorated period, with many Perpendicular additions, a nicely-proportioned tower, and a Decorated doorway in the south porch. On the edge of the churchyard formerly stood a quaint old timber house with a plain Tudor doorway; it had probably been in former times a parsonage; it was pulled down in 1871.

About half a mile from Willesden is Dollis Hill, on whose top is the hamlet of Neasden. There are pleasant views from it, but not so pleasant as they used to be. Indeed, I have just been looking at some notes I made in 1868, and I find mention of the Brent and its banks, with water lilies spreading their broad leaves out upon the stream, and wild flowers and rushes and teasels, and other beauties of nature, in a spot where now to wander is to trespass, and where, if one were allowed to go, the pleasure would be

* A very good idea of its former state, and of the growth of it and of its railway accommodation, is given in an article in Vol. I., pp. 198-200, of this Magazine, communicated by Mr. R. Turnbull, traffic superintendent of the L. and N. W. R.

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greatly reduced by the sight of the extensive railway sheds. Leaving Neasden, a very pretty country lane leads to Kingsbury; but the countrified aspect of the lane has been, in these later years, marred by the granite kerb of the footpath, and by the gas-lamps placed at intervals along it, and also by a row of new houses with shops. Out of this lane used to run another (now no more), which, my brother has told me, almost startled him when he turned the first bend in it and saw that its whole width was grown over with thistles, through which he had some difficulty in making his way; this lane, with its many rectangular bends, had a very weird appearance.

Just beyond these houses the Brent is crossed by a bridge, and one goes up a slight ascent to two picturesque old farms, Black Pot Hill Farm and Chalk Hill Farm. Here a tree-shaded lane leads to Kingsbury Church. Many people hereabouts have told me that this lane was formerly the main street of Kingsbury village, and that, in digging in the fields beside it, bricks and foundations have often been found; and that an inn, called the "Black Pot," stood close against the churchyard. The church now stands by itself; no houses are near it. It is said to be the smallest church in Middlesex; a policeman told me that it is so small he could put it on his back and carry it away! It is dedicated to St. Andrew, and comprises nave and chancel under one continuous roof, with a small wooden belfry and spire; the windows are of the Perpendicular period; a little door on the south side is of the Early English period. The late Mr. Bloxam thought that the walls were probably of Saxon construction, hidden under a coat of plaster: the western doorway does certainly suggest that it may have been a Saxon arch chamfered into a kind of Gothic one at a later period. In repairing the church a few years ago a cross was appropriately placed on the top of the spire; our illustration, however, represents it with its old termination of a ball.

"The name of this place denotes that it has been a royal residence, perhaps of some of the Saxon monarchs. King Edward the Confessor gave to Westminster Abbey a third of the fruit growing in his woods at Kyngesbyrig" (Lysons). "Why is it called Kingsbury?" I have asked, and have been told, and in good faith, "Because the seven kings of England fought a battle here, and were killed, and all buried here." How often, in Middlesex, have I heard of the seven kings of England, and, when I have asked for an explanation, have been sometimes told, "Oh, they were kings of counties"; so it appears that a tradition of the Heptarchy still lingers among the folk.

Dr. Stukeley believed that the church stood within a Roman

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camp: there is a slight depression (hardly deep enough to call a trench) in the fields around the churchyard, and this might tempt us to think that the doctor was possibly right. In this churchyard I have often, in the years gone by, stood and felt that I was "monarch of all I survey." It was a most solitary spot. It is still solitary, but, notwithstanding, it receives a great many visitors. Here I have stood and looked at a view which in every direction was rural. The hard green, which is a peculiar colour of the grass of Middlesex, met my eye wherever I looked; the Brent wriggled and twisted in the rich fields below me, and flowed away to the west amid clusters of trees and innumerable bushes; Dollis Hill faced me on the south; and, to give romance to the scene, lake and waterfall were not wanting, the former supplied by the Brent Reservoir, the latter by the overfall of that reservoir. A high dam having been built across the river here, a reservoir of very great extent has been formed, its purpose being to supply the Grand Junction Canal, which joins the river at Hanwell. After a long course of rainy weather the sluice-gates of the dam are opened, and the fall of water is a very fine sight. Far away beyond the reservoir the hill of Hampstead, with its many villas, spoke to me of London. This secluded spot has now, for me, lost most of its charm, the gas-lamps, row of shops, and railway sheds aforesaid, all coming into what used to be a scene of nature's greenery.

Near to Kingsbury Church a man pointed out to me a track leading down to the reservoir, and then called my attention to the fact that there was a similar one in a line with it on the other side of the reservoir. He said that this was an old right of way to Dollis Hill, and that in dry weather, when the water in the reservoir is gone, and only the course of the river is to be seen, anyone would have the right to take a waggon along the track to the hill-top; and he then added, "You can take it now, if you like, straight through the water; you'd be within your rights."

A little more than a mile east of Kingsbury Church the Edgware Road, a part of the ancient Watling Street, is gained. One is close to those two famous hostelries, the Upper Welsh Harp and the Lower Welsh Harp, houses of great renown to the chaise-driving excursionist, the angler, and the skater. These two houses stood, about twenty years ago, almost by themselves; now they are mere specks in a large neighbourhood which continues without intermission all the way up to Hendon.

Hendon, when I first saw it in 1856, was a quiet country village; it is now a large town, and I suppose it is hardly too much to say that it is a suburb of London. "Views near London so often become 'dissolving views' now-a-days, that I can hardly affirm that



Perivale Church



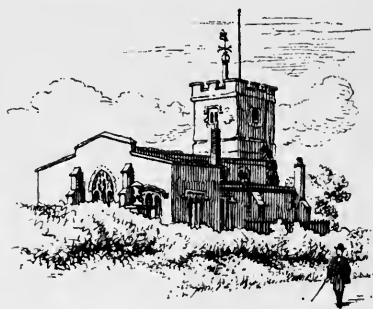
St. Andrew's Church, Kingsbury.



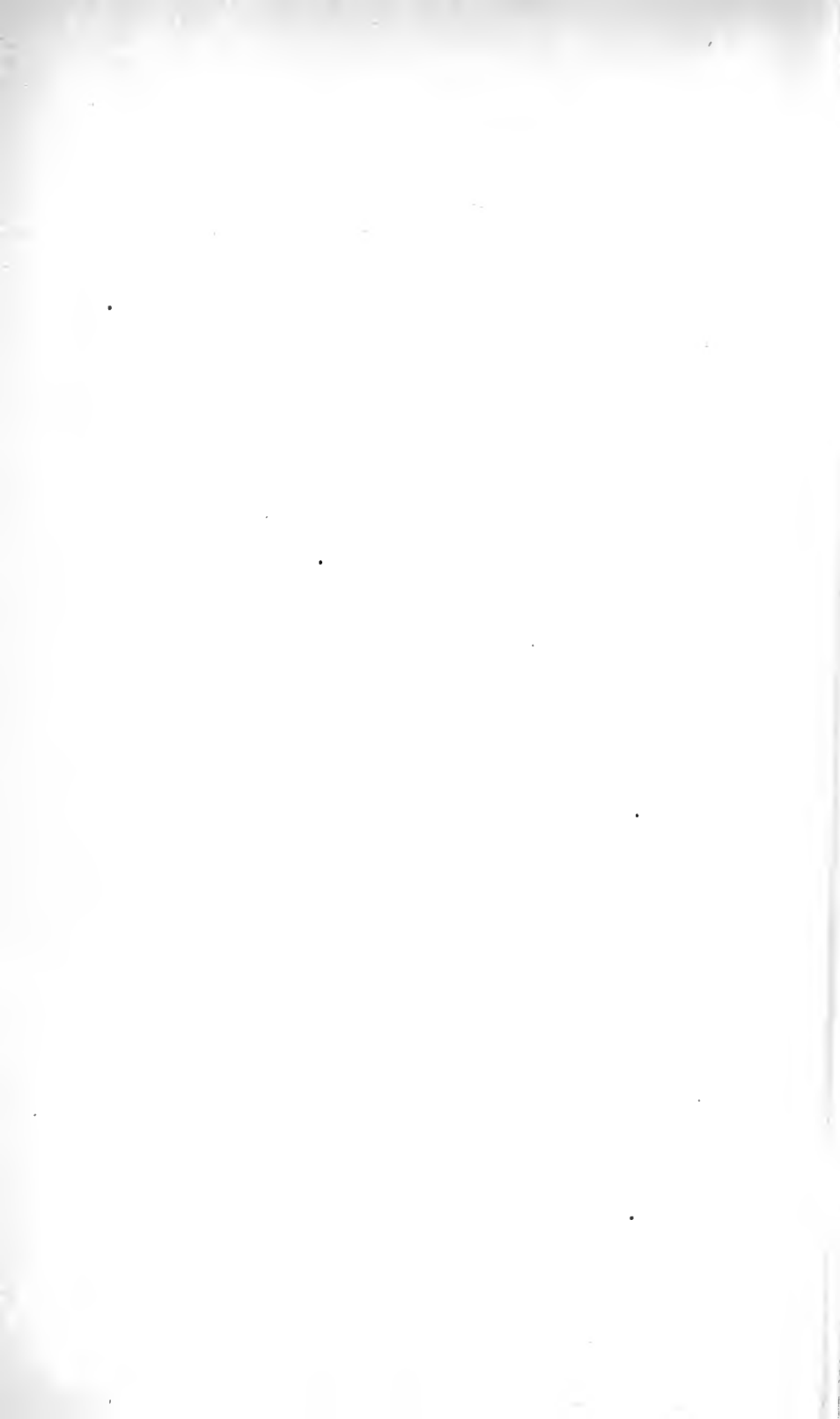
St. Mary's Church, Willesden.



Timber House at Willesden.



St. Mary's Church, Hendon.



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this most romantic little river is not now neatly arched over for 'sanitary purposes'; but ten years ago it presented this appearance, and once embowered in the wooded hollows of its banks the visitor might imagine himself a hundred miles away." Thus, in 1865, wrote the late Ford Madox Brown of a view, painted by himself, of the Brent at Hendon.

Hendon Church (St. Mary's) is an uninteresting specimen of Perpendicular architecture, with a badly-modernised clerestory, and a gable roof of exceedingly low pitch; the tower is well-proportioned, but bad modern battlements have been placed upon it; the weathercock, however, with its curved iron supports and the lamb and flag on its vane, gives a quaint appearance to the whole structure. Within the church is a very fine font of the Norman period; a full description of it, with illustrations, is contained in Vol. IV. of "Middlesex and Hertfordshire Notes and Queries," the magazine of which this publication is the successor. From the churchyard is a fine view of the range of hills on the northern boundary of Middlesex, and, on the west, of the Brent Reservoir and the hills and woods around Kingsbury; indeed, the whole course of the Brent, from Willesden to its source, passes through some of the best scenery of Middlesex.

Close to the churchyard stands the Greyhound Inn, a brand-new building. The house which formerly stood on its site was a picturesque old timber hostelry, with a bay-window at its back overlooking the churchyard. A former landlady of the house told me that this bay-window, and a part of the room adjoining it, had been built out from the house into the churchyard, and that once a man was sitting in this bay and making use of a great many oaths in his conversation. The vicar, who was present, with several of his parishioners, brought an action against the man of coarse conversation for swearing whilst on consecrated ground. The vicar gained the verdict, and the defendant in the action had to pay a fine of about two hundred pounds. Whether this be a fact, or a tradition of some incident the account of which has gained in the telling, I know not; I tell it as it was told to me. This landlady also informed me that in all England there is only one other weathercock like the one on Hendon Church. Space does not permit me to go into other matters of folk-lore, or I could tell several ghost stories which I have heard here and at Kingsbury and Finchley.

At Hendon are some almshouses, founded in 1729, in accordance with the will of Robert Daniel, merchant, of London. About half a mile south-east of the church is a very picturesque farm, called the Decoy; it, and the little brick bridge close to it, and

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the beautiful trees around it, form a very pretty picture. Possibly the little brook (a tributary to the Brent) which flows by it was formerly used as a decoy for wild ducks, some of which are still to be seen in the neighbourhood of the Brent Reservoir during the winter season, at which time many other birds not native to the neighbourhood abound there; "foreign birds" they are called by the people thereabouts.

About two miles above Hendon, on a hill-top on the other side of the Brent, is Finchley, a place which I well remember in "the fifties" and earlier as a quiet village, but which has long attained to enormous dimensions. "Adjoining the churchyard is an excellent inn, between which and London there are constant conveyances." Thus wrote the Rev. J. H. Sperling in 1853. The "constant conveyances" are now provided by the Great Northern Railway as well as by omnibuses.

The church (St. Mary's) is a Perpendicular building of poor appearance; in some respects it is irregular without picturesqueness, in others it is formal without neatness; its interior, however, is of very fine proportions, a feature which has been considerably enhanced by the restoration which was begun in 1872. One day in that year I was passing by it, and, seeing much scaffolding about, asked a youth if the church were being restored. "Yes," he replied; "must keep pace with the times." From the churchyard is a charming view of the Brent Valley, which is here very marked, the hills rising tolerably high on each side, and presenting many pleasing varieties of form in their contours, their hedge-bound fields, and innumerable groups of trees.

The "Old King of Prussia" was a picturesque timber house, with gable roof and very dark rooms. A family of the name of Boyce occupied this house for five generations, and one of them, in 1834, had some strange arbours placed in his garden; they were built of oyster-shells, and looked like monstrous grottoes; Mr. Boyce built one, and the others were copied, by his orders, from the one which he erected. In 1872 the weather had so loosened the earthy part of their fabric that they were pulled down.

Opposite to the church, a walk across the fields, and through a beautiful grove, leads to the Manor House, a large, solemn-looking, old brick building. A road runs in front of it, and on the other side of this road is a large square moat, possibly the moat surrounding some former manor house; it is always full of water, and is (or, at least, was) a grand place for frogs.

From somewhere between Finchley and Hendon, as far as its source, the Brent is called the Dollis Brook; an old farm called Dollis, near to Finchley, may possibly mark the boundary of the

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two names. The valley hereabouts abounds in charming scenes: the hills are fairly lofty, and as bold in form as the London clay formation can make them; the numberless trees delight the eye with their graceful forms; often a farm or cottage varies the scene; and although huge neighbourhoods are near, they are not very evident in the valley, which is a pleasant place for a walk, especially when, as I saw it last April, the whole scene is beautified by that strange colour, sometimes dark and rich, sometimes mellow and brilliant, which only the time of sundown can give.

At a short distance from Finchley is Whetstone, whence a walk of about a mile brings one to Totteridge, a quiet village on the top of a high hill. The triangular village green, with its lofty trees and occasional glimpses of distant views, is a very pretty place; picturesque old houses are scattered around its margin, though two or three new villas seem to say that ere long the rural character of Totteridge Green will cede to the atmosphere of the up-to-date "eligible" residence. The church is a brick structure with pointed (I dare not say Gothic) arches, and a classic pediment; the tower, entirely of wood, has pointed windows, and battlements which surmount a classic cornice!

Two miles beyond Totteridge, and on the top of a high hill, is Chipping Barnet, an old town, with a picturesque high street, many old inns, an old grammar school (known as Queen Elizabeth's), and a fine old church of the Perpendicular period, having that charming feature of walls chequered with alternate squares of freestone and flint. It was in the neighbourhood of this town that, in 1471, the battle was fought which was so disastrous to the Lancastrian cause, and was almost the last battle of the Wars of the Roses.* A very detailed account of this battle appeared in vol. vi. of the "Transactions of the London and Middlesex Archæological Society."

Above Barnet the Brent Valley is strongly marked; the hills on each side are high, and their general green hue is often diversified by a russet ploughed field, while the quaint forms of the hedgerows are thrown about on their sides; and trees abound, sometimes overshadowing the lane or path one is traversing, or, seen in groups or in copses afar, adding their charm to a scene whose beauty continues until the river's source is reached at Mount Pleasant.

* *Vide* pp. 113-116.

HERTFORDSHIRE CHARITIES.

BY THE EDITOR.

[Continued from Vol. III., No. 9, p. 78.]

SANDRIDGE.—Inquisition taken at Watford, October 20th, 1653. The jury say that in Easter Term, 19 Henry VIII. [A.D. 1527-28], “in the time of Thomas [Wolsey], Lord Cardinal Archbishop of York, and Perpetual Commendator of the Monastery of St. Albans” and lord of the manor of Sandridge, at a court held for the manor, the lord granted out of his hands to William Weathered and John Finch, then guardians of the parish church of Sandridge, one messuage, situate upon the church green, near the vicarage, and six acres of land, three acres of which were late the lands of Roger Bellamy, and the other three were the lands of John Smith; which said six acres lie together in a field called Over Whitley. To have and to hold the said premises to the said Weathered and Finch, and other churchwardens their successors, of the lord, at the will of the lord, by rendering the services therefor due; viz., for the messuage *6d.*, and for the six acres of land *6d.*

The jury further present that the said six acres of land have been from time to time in the possession of several persons for the use aforesaid, and are now in the possession of Richard Jennings, Esq., who has let the same to one Thomas Manfeild or his assigns, amongst other lands, from whom the said Richard Jennings has received the yearly profits of the said lands. Mr. Jennings had detained the yearly profits of the said lands from the churchwardens of Sandridge for three years past ending at Michaelmas last, so that it could not be employed according to the intent of the said donor.

The order states that the said six acres of land are worth yearly, above reprises, 30s., and that the *6d.* reserved for them yearly by the lord had been constantly paid by the churchwardens for the time being; and the said Mr. Jennings, being summoned before the Commissioners, appeared by his attorney, who could not produce “any evidence to the contrary of the premises.” It was therefore ordered that the said six acres of land, with the possession, rents, and profits thereof, should belong to William Lyons and Daniel Walcott, churchwardens of the parish church of Sandridge for the time being, and their successors for ever, to be employed to the charitable use for which the same were first granted. It was further ordered that Richard Jennings, or his under-tenants or

FINCHLEY PARISH CHURCH.

assigns by his procurement, should deliver up to the said William Lyons and Daniel Walcott peaceable and quiet possession of the six acres aforesaid, and also the said Richard Jennings should pay to William Lyons and Daniel Walcott the sum of £4 10s. for the three years' rent of the premises. (*Petty Bag Charity Inquisition, Bundle 22, No. 6.*)

CHIPPING BARNET.—Order made at Watford, October 6th, 1653. From this order it appears that Valentine Poole, of Stepney, co. Middlesex, deceased, by his will bequeathed to the churchwardens and parishioners of Chipping Barnet, for the use of the poor of the said parish for ever, certain freehold land in Edmonton, co. Middlesex, in the tenure of John Cleanely. And because there is no sufficient provision made for the receiving and disposing of the rents and profits of the said lands, it is now ordered that feoffees shall be appointed in this said business, who, with the assistance of the churchwardens and overseers of the said parish, shall distribute the profits yearly amongst the poor of Chipping Barnet. It is also ordered that John Cleanely, on the expiration of his lease of the premises, shall take a new lease of the feoffees for eight years, at the end of which eight years the lands shall come into the hands of the feoffees, according to the donor's intention. (*Petty Bag Charity Inquisition, Bundle 22, No. 5.*)

[To be continued.]

FINCHLEY PARISH CHURCH, RECTORY, AND RECTORS.

BY W. B. PASSMORE.

ALTHOUGH the foundation and history of this church, dedicated to the Blessed Virgin Mary, is obscure, it is probable that from very early times a chapelry existed in the forest of Finchley, perhaps built of timber; and it may have been founded by a bishop of London during the period of the Saxon Heptarchy, when clearances of the woods hereabouts were being effected for sending away timber for the building of old St. Paul's.

The bishop, having a castle in the woods—supposed to have been situated towards Hampstead, and north of the Spaniards—may have founded this chapel for the devotions of himself, his retainers,

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and the woodmen employed on his manor, in such position as being midway between the episcopal residence and the house of the Abbot of Westminster at Hendon, whose clergy in those ancient times performed the duties of the holy office in this chapel. However this may be, it was doubtless then a picturesque locality, home of the hunter and the woodman, and a welcome retreat for the bishop from the cares of his office in those troublous times.

Richard de Beauvoys, bishop in 1108, residing in his castle here in great state, rebuilt the church in a more substantial manner; but of this church no vestige remains, excepting a few Norman zigzags and other small carved ornaments, which have been built into the wall at the west end of the church, under the tower.

This church, in the fifteenth century, gave place to a Gothic building with a low embattled tower, which, in 1873, was restored by Mr. Billing, who made an interesting report in carrying out the work. He states that, upon removing the south wall, he found it was composed of Kentish rag, flints, and the *débris* of a former building, such as the zigzags and ornaments, showing the remains of a church erected during the Norman period. He found parts of a Decorated window (A.D. 1350), with moulded jambs and head, also pieces of mullions and moulded parapets. The south wall of the chancel was much older, constructed of firestone and large flints. Near the eastern end were the remains of a stone sedelia, and a portion of the piscina with its basin broken. About a foot from where the chancel joined the nave was discovered a small lancet window, date about 1150; it was only one foot wide and three feet high, too small for service in lighting, with its sill only three feet above the level of the floor. It had the usual iron bars and groove for glass; upon the outside was an iron hook let into the stone. By its being so low to the ground the window was probably of the lychurscopic kind (from a notion that a light burning on the altar might be seen from the outside), and used by persons proscribed from joining in the service, hence called lepers' windows.

Upon removing the east wall of the church Mr. Billing found the wall had at one time been continued further eastward, so that originally the chancel was much larger, and during the Norman era may have had an apsidal termination. In the east wall of the north chapel (which originally belonged to Bibsworth Manor) was discovered, four feet six inches above the floor line, and two feet from the south wall, a small pointed recess, eighteen inches high by twelve inches wide, constructed of firestone; it may have been used as a reliquary, being immediately above and at the side of the altar. This, with the greater part of the wall, has been removed,

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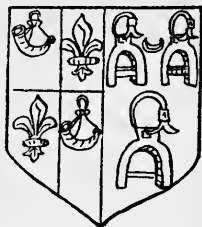
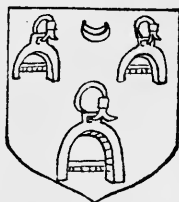
to form an archway for the organ-chamber. Immediately below the ceiling on the north-west side of the chancel has been brought to light the original rood-loft doorway. It is executed in firestone, showing it to be of ancient date, and proving that at the entrance of the chancel there existed a rood loft, the steps and screen having been long ago removed.

The architect, in course of the work of alteration, also discovered, beneath a coating of whitewash, the figure of St. George and the Dragon, depicted as usual, the former on horseback, life size, of which a drawing was made, but I have not been able to trace who has possession of it.

The west gallery was built in 1804, mainly at the expense of the charity trustees, as will be seen by my contribution upon the minutes of the feoffment.* It was in contemplation, at the time of the alterations in 1873, to remove this gallery, but, in consideration of the loss of seats, the vestry committee did not feel justified in doing so. The cost of these alterations, including a new chancel, north chapel, and side aisle, providing accommodation for 584 persons, amounted to about £4,000, and was defrayed by voluntary contributions. In course of carrying out certain repairs in 1840 it was found that great injury had been done to the fabric by cutting away the pillars for the construction of vaults; also that fragments of coffins covered with velvet, loose bones and skulls, abounded under the floors of the pews, the lead coffins having been apparently removed.

Many of the monuments at the time of the alterations were removed from their original positions and placed in the western porch and in the tower. Some still retain their places upon the wall of the north aisle; amongst these is the engraved will of Thomas Sanny, 1509, bequeathing his house called "Fordes and Stickwood field while the world standeth," to sing for his own and his kindred's "soulys." The feoffees of the Finchley charities have now the use of the property, which has ripened into a valuable estate. There is also on the north wall the monumental brass of "Symon Skydemore, Gent.," and his only daughter.

In the porch, removed from the south wall, is a monument to Mary, wife of Henry Pri-jolas, Bluemantle pursuivant-at-arms. On the



* "Middlesex and Hertfordshire Notes and Queries," Vol. III., p. 148.

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floor, Wm. Pecok, 1623; Richard Pecok, 1671, alderman of London; both lords of the manor of Totteridge. His relict, Richuard, proved his will. She appears to have been buried at Monken Hadley. Her father, Michael Grigge, was lord of the manor there.

On the floor is the monument of William Godolphin, 1575, member of an old Cornish family of that name, whose ancient home, known as Godolphin Hall, may still be traced between Helstone and the Lizard. He represented his county several times in Parliament, and was a soldier as well as a politician. Carew says he beautified his fame at the expense of his face, which had been scarred and hacked on the plains of Picardy. He was buried in the churchyard of Finchley, and Barnes sings a quaint requiem over his grave:



Godolphin his race to rest hath run,
Where grace affords felicity.
His death is gone, his life hath wone
Eternal perpetuity.

He died leaving no issue. His nephew Francis succeeded to the family estates, and from him sprang Sidney Godolphin, bred a page in the court of Charles II., who found "Godolphin never in the way and never out of it." He succeeded in life; became Earl of Godolphin, and Lord High Treasurer of England 1702 to 1710.

Also on the floor is a stone to the memory of Elizabeth, wife of Radcliffe Sidebottom of the Middle Temple, 1780. Mr. Sidebottom was one of the feoffees of the Finchley charity estates, but resided at Sutton Court, Chiswick, which had been for many years the residence of Mary, Countess of Falconberg, third daughter of Oliver Cromwell, who died in 1713. A writer who was alive at the close of the eighteenth century says: "I saw at Sutton Court a great and curious piece of antiquity, the daughter of Oliver Cromwell, who was there fresh and gay although of a great age."

Now over the gallery, removed from the east wall, is the monument of "Sir Thomas Allen and of Dame Mary his wife," one of the daughters of Sir John Weld of Arnolds, in the county of Hertford. "Shee dyed 4th February, 1663. He dyed 18 August, 1681, aged 79." He was an alderman of London, lord of the manor of Bibsworth, and a very active feoffee of the charity estates. By his will, made September 16th, 1680, he devised his freehold estates in Finchley to his eldest son, William Allen, who also

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resided at Bibsworth Manor House, and followed his father in actively administering the parish charities. In this will he states that he has settled and conveyed the manor of Old Fould to his loving wife "for her joynture." Old Fould was the ancient home of the Frowicks, and is stated to have been acquired by the Allens by a marriage with the daughter of Sir Thomas Vernon. This moated manor house was situated at Gladsmure Heath, and is supposed to have been the headquarters of Warwick before the battle of Barnet; nothing now remains but a moated site converted into a kitchen garden. There is no monument to the memory of Edward Allen, but his name is cut upon a stone in the floor. On the north wall, however, there is a monument to Thomas Allen (1780), great grandson of Sir Thomas, of Finchley Manor House.

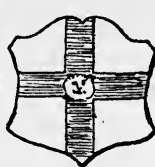
On the west wall, over the gallery, there is a monument to Alexander Kinge, Esq., "one of the King's Auditors 1618. He lived 68 years.

To God, to Prince, wife, kindred, friends, the poore,
Religious, loyal, true, kinde, stedfast, deere.
In zeale, faith, love, bloud, amitie and store,
He that so lived and so deceased lies here."



On the north wall, Thomas White, with figures of himself and three wives in brass, 1610.

Amongst other monuments in the church are those to the memory of Thomas Lovell, 1650; Lawrence Wilkes, 1653; Roger Hayton, 1663; Lieut.-Col. Searle, 1682; Thomas Onyon, 1729;



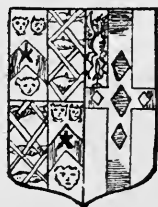
Charles Brydges, 1729; Charles Colmore, 1732; H. Whichcote, 1749 (buried in the churchyard), a friend of the learned W. Whiston, who spent much time in the parish. W. Crowe, D.D. (1743),

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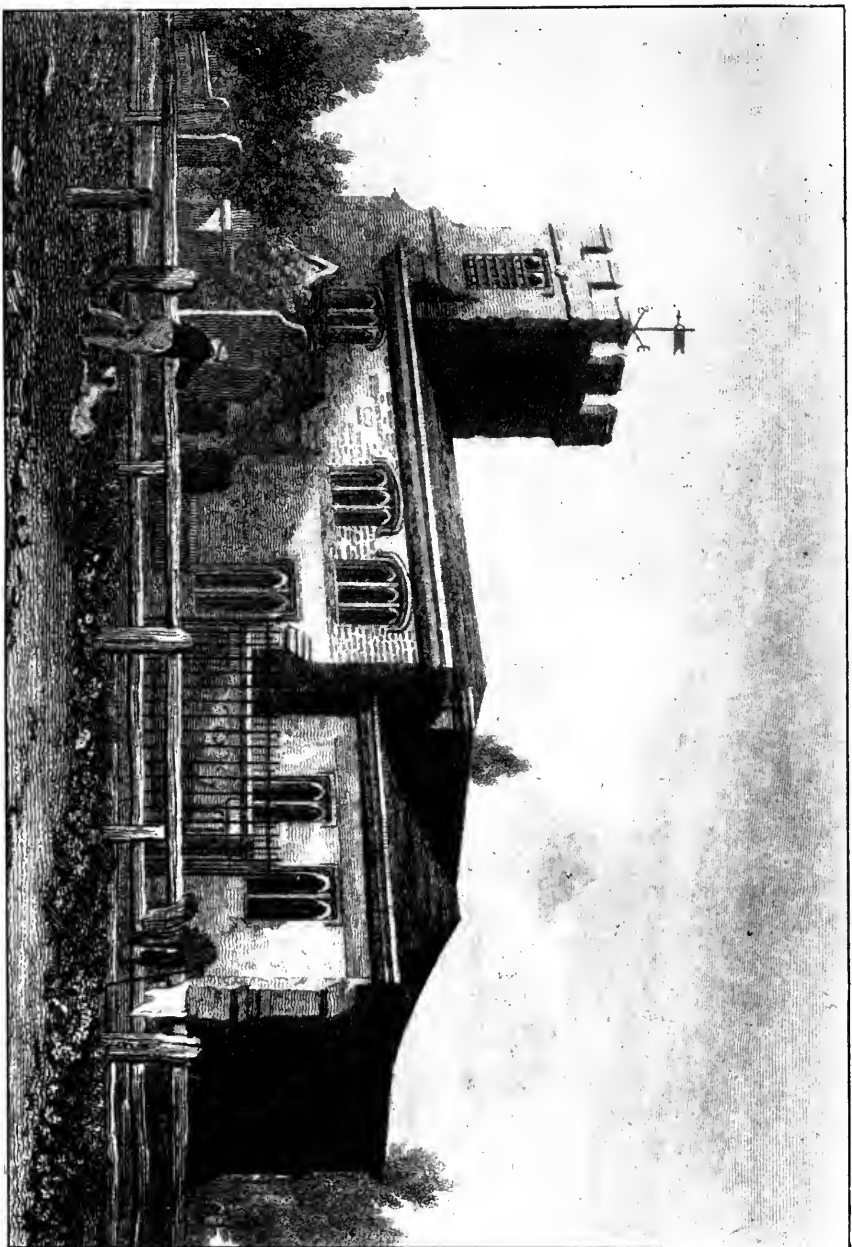
and the Rev. T. R. White, founder of Christ's College, Finchley, are also buried in the churchyard.

In making the alterations in 1872 the architect brought to light, from under the flooring, an old monumental brass of a female figure in the dress of the fifteenth century; there is no inscription, but it is otherwise in good condition, and is now placed on the west wall, under the gallery. Under the floor of the pew on the south side, within the communion rails, which pew was built by the feoffees in 1747, there lay a large slab of black marble with a long Latin inscription; regarding which the old rector, Dr. Carr, makes the following note in one of the registers: "This stone originally lay in another place, if I am not misinformed, but it is now placed in the north wall of the church."

With regard to the missing monument of Lord Chief Justice Frowick, who was buried in this church, Lysons, writing in 1795, says he found no trace of it, although mentioned by Norden: "He lyeth (saith he) under a marble toombe, where hath been his picture and arms in brass, with circumscription about the toombe, but now defaced; his arms only remaining in the chancel window. Here lyeth entombed the body of Sir Thomas Frowick, Lord Chief Justice of the Common Pleas. Died in the 22 year of Henry VII., anno 1506. His lady also lies buried near him." Norden describes another marble tomb, with the picture of a woman, whereon was inscribed "Joan le feme Thomas de Frowicke." He also mentions that of Henry Aldenham, surgeon to Henry VI.; died 1431.



With reference to these old monuments, now lost, the following note, apparently in the handwriting of Mr. Carr, the rector, appears in one of the old parish registers: "Mention is made of the old monuments in Finchley chancel, near the communion table, in Newcourt's 'Repertorium,' where we find it was set up for Judge Frowick, Chief Justice of the Common Pleas in the reign of Henry VII., and in the margin he refers to Weaver's 'Monuments.' In this little more is to be found but that the monuments were defaced and the brasses gone before Weaver wrote, which was earlier than the civil wars in King Charles the First's reign, so in all likelihood it was about the time of the Reformation that the inscription-plates and other ornaments (perhaps popish ones) were torn off and lost. But the fullest account I can find of the person and monument is in Fuller's 'Worthies,' which is as



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follows: 'Sir Thomas Frowick was born at Eling in this county, son to Thomas Frowick, esq., by his wife, who was daughter and heir to Sir John Sturgeon, knight (giving for his arms azure three sturgeons under a fret gules). Bred in the study of our municipale law, wherein he attained to such eminence that he was made Lord Chief Justice on the 29th September, in the eighteenth year of the reign of King Henry VII. Four years he sat in his place, accounted the oracle of law in his age, though one of the youngest men that ever enjoyed that office. He is reported to have died before forty years old, and lyeth buried, with Joan his wife, in the church of Finchley in this county; the circumscription about his monument is defaced, only we understand that his death happened on the 17th October, 1506. He left a large estate to his two daughters, whereof Elat, the eldest, was married to Sir John Spellman, one of the judges of the King's Bench, grandfather to Sir Henry, that renowned knight.'"

What remained of this monument, which stood between two pillars on the north side of the chancel, was "took clean away" to make room for a new pew to be built upon the spot in October, 1760.

The will of Sir Thomas Frowick is dated October 14th, 1505. To his wife he leaves his Manor Place and messuage at Finchley, bought of Lord Hastings.* He also left a large estate at South Mimms, called Derhams. Frideswide, his second daughter, married Thomas Chaney, Esq., who was knighted by Henry VIII., and became a favourite and privy councillor to four successive kings and queens. Their only son was killed in Picardy. There appear to have been three daughters, one of whom, Anne, was the first wife of Sir John Perrott, a natural son of Henry VIII. by Mary Barkley. Of this marriage there was issue one son, Sir Thomas, who married Dorothy, daughter of the first Earl of Essex, sister of the second earl, favourite of Queen Elizabeth. The line of the Frowick family thus became extinct in females, and the name entirely disappears about the beginning of the sixteenth century.

An adjunct of Finchley Church in olden times was the "Church House," forming part of the charity estates, and known as the Anonymous Donation, described in former contributions, Vols. II.

* This was William, Lord Hastings, Lord Chamberlain to Edward IV. He appears, from Harrison's Survey, to have been residing at his manor of Finchley in 1483, at the time when he was dragged to the Tower and beheaded by order of the Protector Richard, Duke of Gloucester. Mrs. Jane Shore, who had been the favourite mistress of Edward IV., was also arrested at that manor by order of the same Protector.

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and III. of the "Middlesex and Hertfordshire Notes and Queries." Being the only church, and situated at the extreme western verge of the parish, this was a very necessary appendage for the comfort of those villagers who came from the far-distant "ends" into which the parish was, and is still, divided; wending their way along the "foul and feeble" church-paths across common and forest lands to attend the Sunday services. The house was provided with stables for the horses, spits, pots, and platters for the dressing and serving of food for those who had brought their provisions, whilst the fragments that remained were sufficient to provide doles for the poor and hungry who attended the services: a pastoral picture that would have commended itself to the imagination and sentiment of the poet Crabbe:

They could, when here, the social neighbour meet,
And learn the story current in the street;

and

With an act of kindness to begin,
To make the sinner sure, then t'attack the sin.

The rectory of Finchley, according to Newcourt, "has been all along in the collation of the Bishop of London." In 1327 it is stated to have been rated at twelve marks, plus the fees for singing masses for the dead and other dues. In 1650 the rectory was valued at £86 per annum, the glebe being computed at forty acres. The Commissioners under the Finchley Enclosure Act, in 1816, allotted to the rector of Finchley, in lieu of tithes, land upon the turnpike road on the common, consisting of 109 acres, 2 roods, 22 perches, exclusive of the gravel pit within the same, together with five other allotments, containing about 6 acres, in lieu of right of common belonging to the rector in respect of his glebe lands and rectory house; it being provided that the award should not affect his right to any tithe of ancient enclosed lands, nor to any surplice, food, Easter offerings, or mortuaries. Seven acres were sold by the Ecclesiastical Commissioners; that now remaining, in addition to the above-named common allotment, consists of meadow, 11 acres; cricket-field, 6 acres; garden ground, 6 acres; brick-field, 6 acres; allotments, 1 acre 3 roods.

By reference to Newcourt's "Repertorium" and the parish registers, especially the list, preserved on a cover of one of the old registers, compiled by Mr. Lightfoot, of the British Museum, I am able to give the following fairly complete list of the rectors of Finchley since the founding of the chantry by W. de Hadstocke, in the year 1327:

1329. W. Vigarious, collated May 6th.

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- 1332. S. de Saldeford, April 5th, on resignation of Vigarious.
- 1355. H. de Whytechurch, July 8th.
- 1395. John Bellacys, May 9th, on death of last rector.
- 1401. John Wells, Nov. 24th, on resignation of Bellacys.
John Greenlane, date not recorded.
- 1409. John Housbond, August 2nd, on resignation of Greenlane.
William Very, date not recorded.
- 1425. Tho. Witherby, Sept. 4th, on resignation of Very.
Thomas Bele, date not recorded.
- 1438. John Burton, May 9th, per cess Bele.
- 1452. N. Tutwysill, April 30th, on death of Burton.
- 1453. J. Baroyle, Feb. 8th, on death of last.
- 1473. J. Bell, Oct. 22nd, on resignation of Baroyle.
- 1492. J. Hill, April 27th, on death of Bell.
J. Bampton, date not recorded.
- 1493. Morgan ap Rice, Oct. 5th, on resignation of Bampton.
- 1512. T. Brooke, on resignation of ap Rice.
W. Preston, date not recorded.
- 1533. Hugo Baker, Nov. 20th, on death of Preston.
- 1534. John Spendlove, March 6th, on death of Baker. In 1540 the Bible was "first set up in the church, at Allhallowtide, not for the purpose of disturbing public worship by reading it, but to be read meekly by the priest for his edification and amendment." It is also noted, in 1542, that the priest must not engage in unlawful games, or go to taverns or alehouses on Sunday except on urgent necessity. Plays and interludes in churches were not prohibited until a later date, the people judging it a dull business to come to church for the hearing of sermons. Sir John Spendlove was deprived by Bishop Bonner in 1554, but restored by Queen Elizabeth in 1558.
- 1554. John Feckenham, *alias* Howman, on the deprivation of Spendlove, was collated to the living, which he soon after resigned, and went to St. Paul's. A favourite of Queen Mary, he was sent by her to Lady Jane Grey at the Tower, to endeavour to change her from her religion, but she refuted his arguments, telling him the time was too short to spend it in theological discussions. It has been stated that Feckenham hurried back to the Queen to beg for delay, and that the Queen, moved by his entreaties, respited the execution until the following Monday: two days afterwards Jane was beheaded. Feckenham was closely associated with Bonner, but when Mary's statutes were repealed he was more pliant than the bishop; instead of going to prison he entered into recognizances to appear before the Council when required. He

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- was Dean of St. Paul's, and, it is said, refused the see of Canterbury, which was offered to him after the execution of Cranmer. He was installed Abbot of Westminster, November 29th, 1556, and was the last mitred abbot that sat in Parliament, where he vehemently defended monastic orders.
1554. R. Turner, Nov. 28th, on resignation of Feckenham. In 1555 Taylor, parson of Hadley, was brought to the stake, and Wm. Hall burnt at Barnet, for heresy.
1558. Sir John Spendlove, restored in the first year of Queen Elizabeth. In this year he began the Finchley registers, and kept them carefully. There is a curious award of this parson amongst the feoffment papers, in settlement of a dispute between the feoffees and the parishioners. Amongst the names of the clergy who conformed, in the year 1576, to the Act of Parliament entitled "An Act for the Uniformity of Common Prayer and Service in the Church, and the Administration of the Sacraments," we find the name of Johannes Spendlove, Finchley, Conjugatus, etc. He died September 4th, 1581, and was buried in Finchley Church.
1581. Wm. Cotton, Sept. 22nd, on death of Spendlove. He resigned Nov. 12th, 1598, on being consecrated Bishop of Exeter. He died January 26th, 1621. He was deprived of speech several days before his death, and could only say "Amen, Amen," often reiterated, which caused a jeer, "He lived like a bishop and died like a clerk." Fuller says "his infancy was much conversant with Finchley."
1598. R. Latewar, on promotion of Cotton. He was chaplain to Lord Mountjoy, whom he accompanied to Ireland; was mortally wounded in an engagement near Carlingford July 16th, 1601, and died the following day.
1601. J. Bancroft, Dec. 11th, on death of Latewar. He was nephew of Bishop Bancroft. He resigned the living and became Bishop of Oxford.
1608. J. Barkham, June 11th, on resignation of Bancroft. He was a man of great learning. His works are published.
1615. Ben. Tonks, or Tonkys, July 2nd, on resignation of Barkham.
1621. Francis Wright, Jan. 8th.
1632. Thomas Worrall.
1640. T. Wykes, March 27th, on death of Worrall.
1642. Edward Taylor, on resignation of Wykes. He was rector during the great rebellion, and was buried at Finchley 1656. Mr. Taylor married a daughter of Samuel Dillingham, rector "and minister of God's Word" at Hadley, and his widow resided in the parish for many years.

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1657. Thomas Gouldstone, on death of Taylor. He was ejected August 24th, 1662, for refusing to subscribe to the Act of Uniformity.
1662. E. Tilsley, on ejection of Gouldstone. On August 17th the Book of Common Prayer was first used in this church. The rector was one of the 2,000 ministers who quitted the Church of England on refusing to abjure the Solemn League and Covenant. He was rector at the time of the Plague and the Great Fire. He was buried here April 14th, 1666.
1666. John Hall, Oct. 5th.
1709. Nathaniel Marshall, on the death of Hall. This is so stated by an old rector in one of the registers; viz.: "On the death of Mr. Hall, about 1709, came Nathaniel Marshall, who was succeeded by John Marshall in 1730." It would appear, however, by an entry in the register for 1715, that this statement is open to question, for there is an entry in that year as follows: "Wm., third son of B. Mainwaring and Susannah his wife, was born at Whetstone upon Wednesday, 11 January, 1715, and was baptized ye 10 February following by one Mr. Isaac Graw, clergyman, who upon necessitie did then and there perform the office in the absence of Mr. Hall, the now minister of Finchley." Whether this was the same Mr. Hall who is stated to have died about 1709, or another rector of the same name holding the living between the time of the death of N. Marshall and the collation of J. Marshall, does not appear. The curate in charge down to 1728 was Thomas Griffith, who kept the registers with commendable care. Thomas Stackhouse was afterwards curate; he published a history of the Bible, two vols., folio, a work still in good repute.
1730. John Marshall.
1737. W. Crowe, chaplain to King George II. He was buried here April 19th, 1743.
1743. T. Archer, a prebendary of St. Paul's.
1767. J. Waller, D.D., nephew of Bishop Tarrick, who promoted him to the living of St. Martin's-in-the-Fields and Kensington. He was Archdeacon of Essex, and resided at Waltham, where he was killed by the falling of a stack of chimneys in a storm, Nov. 9th, 1795.
1770. Samuel Carr, D.D., on promotion of Waller. He was collated to this rectory, also to those of St. Mary Undershaft and St. Mary Axe, by Bishop Tarrick; he was also prebendary of St. Paul's. His sermons were published in four vols.
1794. Ralph Worsley, on death of Carr.

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1848. T. R. White, on death of Worsley.
1877. Samuel Bardsley, on death of White.
1891. W. Edmund Batty, on death of Bardsley.
1900. W. St. Hill Bourne (present rector), on death of Batty.

SOME SURVIVING KENTISH BELIEFS.

BY H. F. ABELL.

BEARING in mind the fact that there is a stronger survival of old customs and ceremonies in the apparently prosaic, up-to-date, and unromantic City of London than in any other part of the United Kingdom, one is not surprised to find that in the bordering county of Kent the past is so frequently brought before us in the shape of time-hallowed creeds and superstitions. That with the exodus of young people from the country districts to towns in general, and to London in particular, these relics of an old-world life which, despite its drawbacks and our knowledge that time has veiled much that was ugly in it with a deceptive gloss, we love, must disappear, is a fact to be faced. Still, some of them are sufficiently simple and picturesque to be recorded.

The doctor has, indeed, superseded the compounder of simples and the wise woman, but amongst the old wives of Kent there is still a sturdy belief in the efficacy of certain fantastic recipes and prescriptions. For instance, pills made of spider's web are held to be good for ague; jaundice—locally known as the "yaller jarn-ders"—is dealt with by swallowing live spiders wrapped in butter. Children afflicted with hernia have been known, of quite recent years, to be passed through a split sapling ash nine times—one of the many instances of the popular sacred character of the number nine, being a trinity of trinities, of which there are still more striking instances in the neighbouring county of Sussex. Powdered ladybirds—"ladybugs," or "marygolds," as they are called—are held to be good for measles and colic; but as a rule it is said to be unlucky to kill a ladybird, a child who does so being told that it will break its leg before Christmas; and the ladybird is believed to feed upon the fly which wreaks such havoc in the hop-gardens. Bell "coom," or the dirty grease from the bell "gudgeons" or iron pins upon which the bells swing, is said to be a safe ointment for ringworm.

The mention of bells reminds us of a very general superstition in this essentially bell-ringing county. When the tenor bell, which

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is the bell usually tolled at funerals, "hums" on being rung, it is deemed a sure sign that it will be wanted again for tolling purposes during the week. In some belfries in Kent, as in many other counties, the tolling for the death of a man is commenced by three times three strokes, from which, no doubt, comes the corrupted saying that "nine tailors [*i.e.*, tellers] make a man." Death in a house is often whispered to bees and cattle; sometimes it is announced to the bees by the beating of pots and pans, and I have heard of an instance of the hives being bound with crape. Bees bought with money were formerly, in Kent, believed to be unlucky, but the accidental arrival of a swarm was regarded as highly propitious. If a swarm of bees alights upon a dead tree, it is said to betoken the death of some one of the family to which the tree belongs.

There is an East Kent rhyme which says that the marks on the adder's skin are characters reading thus :

If I could hear as well as see,
No mortal man should pass by me ;

which is somewhat akin to the West Kent rhyme :

Never a fisherman need there be
If fishes could hear as well as see ;

the vulgar belief all over the county being that adders and fish are deaf.

In the Isle of Thanet—which has a sub-dialect of its own, and the inhabitants of which even now, like the people of Romney Marsh, hold themselves somewhat aloof from people even of other parts of Kent, although they do not speak, as their forefathers did, of "going into England" when they cross the channel of the Wantsum—there are yet a few old beliefs to be found, and this in spite of the metropolitanising influences of Ramsgate and Margate. For instance, there are old people who, before washing in water which has been used before, make the sign of the cross with the forefinger in the water in order to avert ill luck, and who similarly mark kneaded dough before placing it in the oven. Here, too, the placing of a pair of bellows or boots on a table is believed to portend a domestic squabble, a superstition which is to be found in other counties.

A popular notion is that if you place a piece of iron on barrels of beer or cider during a thunderstorm the contents will not be soured.

A distinct survival of paganism is to be found, amongst many others, in the custom, by no means obsolete, of throwing water over the last waggon from the harvest field; and no exuberant stretch of fancy is necessary to trace this custom—which was also

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practised at Hitchin in Hertfordshire—from the ancient offerings of libations to Ceres. Unmistakably also of pagan origin are the rural celebrations of May Day, which not only exist, but exist strongly, at any rate in East Kent. Early in the morning every village sends forth its groups of little people, generally girls, bearing between them on a broomstick a hoop garlanded with flowers and enshrining a decked doll. This is carefully kept covered by a white sheet whilst a carol is being sung, the sheet being lifted when the moment for receiving largess arrives.

The writer received something of a shock upon one May Day morning when, struck by the quaintness of the words sung by one of these child-groups, he took them down, and afterwards found that they were almost literally those of the old West Country ballad of "Death and the Lady" as given by Mr. Baring Gould in his "Songs of the West."

That the doll carried upon this occasion by our Kentish children represents Flora, and that the accompanying perambulation with songs is an echo of the Floralia processions of our Roman conquerors, seems to us no mere enthusiastic Dryasdust dream.

Probably in no county of England is Guy Fawkes Day kept up with greater circumstance and at greater expense than at Ashford, Dover, Tenterden, Cranbrook, Lewisham, and other places in Kent. This elaboration, however, of a festival for which, rightly or wrongly, we have never been able to feel much enthusiasm, is the growth of quite recent years. The rustic celebration consisted of "Remembering" or "Popeing," being perambulations by youngsters of the kind familiar to Londoners.

"Hoodening," or "Championing," are the old Kentish names for a practice of masking at Christmas which is almost, if not quite, extinct, but which well within living memory was an universal item in the festivities of the season. The modern system of carol singing, which has grown to be a positive nuisance to householders, who, however enthusiastic they may be about old survivals of this nature, become only irritated by the constant front-door bell-ringing which follows the screeching of two or three hymns by scratch groups of children, may be accepted as an old-time relic, but is only welcome when it is well done, as, strange to say it is, not in our rural districts, but in the suburbs of London. There was a strong likeness between these Christmas maskings throughout England. The Staffordshire "Guisers" (who, we believe, still perform at Eccleshall) consisted of eight men: Open the Door (a sort of chorus or showman), Sir Guy, King George (probably a loyal alteration of St. George), Little Doctor, Black Prince of Paradise, and Billy Beelzebub, being the principal.

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In Kent the "Hoodeners"—so called because one of the chief characters (the Dragon) wore a "hooden" or wooden head, filled with hobnails for teeth, which chattered when moved by a string—consisted of St. George, the Dragon, Father Christmas, the Doctor, the King of Egypt, a Turkish knight, and the Giant Turpin. I leave it to folk-lorists to decide if the Kentish Giant Turpin be a descendant of Typhœus, or Typhon, or Turpin the churlish knight of Spenser's "Faëry Queen"; but he was always a prominent member of the party. Mr. Ordish, in the January, 1899, number of this Magazine, relates how at Barnes, in Surrey, in 1891, he came across a mumming-play in which the characters were Turkish Knight, St. George, Indian Prince, Father Christmas, Johnny Jack, Doctor, and Sweep. Howitt alludes to a Christmas mask performed at Calden Low, in Staffordshire, by St. George, the King of Egypt, the fair Saba, the King's daughter, and the Doctor.

I might give other instances which, from the invariable Oriental character of the *dramatis personæ*, seem to me evidence that these Christmas mummeries are directly descended from pre-Reformation times, when the Church inculcated the people with a proper hatred of paynismism through the medium of simple, easily-understood performances of this kind.

One does not associate Folkestone the Fashionable with much that has an old-world flavour about it, and yet so lately as when Charles Dickens wrote of "Pavilionstone" in "Household Words" the Folkestone fishermen kept up at Christmas the custom, of immemorial antiquity, of setting aside eight of the largest and finest whiting of a catch, selling them, and devoting the proceeds to a "Rumball supper." Etymologists see in this word affinity to Rumwold, a saint of which name once had a chapel between Folkestone and Hythe.

Superstition still lingers in by no means remote parts of Kent to a degree which would hardly be credited in a much less metropolitanised shire. With ghosts we are not so well supplied as Norfolk or Northumberland, but a few still linger—be it said, for the most part on the tongues of people who have "known folk as have seen 'un." Such are the spirits of Anne Boleyn, who paces the long gallery at Hever Castle, as she often paced it in life what times she awaited the sound of the horn which announced the approach of her royal lover from Greenwich; of Nell Cook, who very young King's School boys may see every Friday night at the Dark Entry of Canterbury Cathedral; of Fair Rosamond, in the tower at Westenhanger House which bears her name; of a Colepeper, near Preston Hall; of the lady who, on certain nights, casts

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herself headlong from one of the windows of Boys Hall, near Willesborough—a performance which, it may be presumed, has been stopped since the recent rebuilding of the old house; of Catharine Howard who walks the stairs of Hollingbourne Manor House; of the human-headed dog near Benenden; of the Black and White Ladies of Sodington; of the cowed monk who runs out of the old house at Chilham, known as Robins Croft, on stormy nights, to the churchyard, keeping a taper alight between his hands, and is there met by a skeleton horse before whom he retreats the way he came; of the headless Lady who rides about Dane Street near Chilham, and a few others.

But a case particularly interesting, as a proof of the truth of Johnson's dictum, that "all evidence is against the existence of ghosts, all belief is in them," came under the present writer's notice. Two girls from the village were being employed as sempstresses in the house whence this paper is written. One summer evening they remained somewhat later than usual, and, as their home was some two miles away, they were recommended to take a short cut by a part of the grounds known as the Long Walk. Nothing, however, would induce them to do so, although for a long time they declined to give their reasons. Being pressed, however, they said that they feared to meet the coach, and in reply to a chorus of "What coach?" proceeded to describe the usual ghostly coach, driven by a headless coachman, drawn by headless horses, and carrying a headless lady with her head in her hands! Upon further inquiry I found that not only was this particular coach well known, but that another traverses the neighbouring Eastwell Park by the old Pilgrim Road, and that a white lady is partial to the broad landing outside this very room.

Place nicknames and place rhymes are dropping out of popular memory by degrees, but a few linger. Thus we have heard:

Ramsgate capons [red herrings], Peter's [Thanet] lings,
Bradstow scrubs, and Margate kings.

Also "Dover sharks and Deal savages," in allusion to the extorting and wrecking propensities of the gentry of these places in the old sailing-ship days. Also "Kentish longtails," as applied to the inhabitants of North Kent, in accordance with the legend that St. Augustine, being pelted by the natives of this part with fish refuse, marked his annoyance by arranging that fish tails should grow on them and their posterity for ever.

Of place rhymes we still hear of

Naughty Ashford, surly Wye,
Poor Kennington hard by.

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And that

Dirty Charing lies in a hole,
She has but one bell, and that she stole ;

the theft alluded to having been committed, it is said, by the men of Charing, at Lenham, when their own bells were melted in the fire which followed a lightning stroke, or, as some say, the accidental discharge of a gun. "Long, lazy, lousy Lewisham," is the elegant description of the village said to have been given by Queen Elizabeth when she passed through it early one morning and found the inhabitants all in bed.

Essex stiles, Kentish miles, and Norfolk wiles
Many men beguiles,

no doubt alludes to the extreme badness of our Kentish roads, even unto well in the present century.* "He's got St. Lawrence on the shoulder" is still said of a lazy man, and is perhaps connected with the saying in other counties, "As lazy as David Lawrence's dog, who leaned his head against the wall to bark." Also one hears :

He's got the fever of lurk,
Two hearts to eat and ne'er a one to work.

and

Sutton for mutton, Kirby for beef,
Mitcham for lavender, and Dartford for a thief.

But the best known, because it has been so truly fulfilled is :

Somerhill, shall come to ill,
Scots Hall, shall have a fall,
Mersham Hatch, shall win the match.

This list is, no doubt, capable of considerable amplification, for I have jotted down just what I have heard myself, or have been repeated to me ; and an interesting paper might be made upon peculiarly Kentish sayings and phrases.

* *Vide* Vol II., p. 69.

THE ESSEX ANCESTORS OF GENERAL BADEN-POWELL.

BY PETER G. LAURIE.

VERY few, if any, of the residents of the parish of East Horndon, in Essex, have any idea of the association existing between the little hamlet of Herongate and the gallant and popular General, commonly called "B.-P.," the heroic defender of Mafeking. The interest which attaches to the gallant defence of this town by its brave and versatile commander, and the popularity he has acquired by the coolness and intrepidity displayed by him under circumstances of the most trying character, has induced me to compile this little memoir, illustrating the connection of his family in bygone times with our parish. When I state that his great-uncle, the Rev. Harry Powell, was rector of the parish from 1795 to 1831, during the long period of thirty-six years; that he owned the property and lived in the house in which I now reside, or rather in the house upon the same site which preceded it; and that he is buried within the chancel of the church; it will be seen that there are some grounds for the association. But when, going back even a generation further, I add that his great-grand-mother, Lætitia, wife of Mr. David Powell, of Homerton, and Little St. Helen's, London, and of Horton Kirby, in Kent, also died here in the very same house in the year 1801, and is buried close to the altar rails in our church, and that a tablet to her memory exists upon the chancel walls, it will, I think, be admitted that we have enjoyed very close connection with the family in bygone times.

David Powell, of Old Broad Street, London, born in 1695, is said to have resided at Clapton, and to have been lord of the manor of Wattisfield, in Suffolk. He married, in 1723, Susannah, daughter of Mr. Edward Thistlethwayte, of the Close, Sarum, and of Winterslow, Wilts, and grand-daughter of Mr. Andrew Baden, of New Sarum—the original introduction of the name of Baden into the family. The Badens were for some time merchants in London, originally in Abchurch Lane, and afterwards in Winchester Street, and they were also members of the Mercers' Company, and it was probably in a great measure through the connection of the two families that the Powells subsequently became identified with the great City company. David Powell died in 1784, in his ninetieth year, and was buried at Hackney, and his eldest son, David Powell,



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born in 1725, succeeded him in his family honours and in his business—an important business, with which the family has been identified for many generations, and is still connected in the present day.

David Powell married, in 1761, at St. Botolph's, Bishopsgate, Lætitia, the daughter of Mr. John Clark of that parish, by whom, according to the memorial tablet on the chancel walls of East Horndon Church, "he had a numerous family of fourteen children, of whom five sons and five daughters survived." His wife, Lætitia Powell, died on April 27th, 1801, at East Horndon, while on a visit to her son, the Rev. Harry Powell, rector of the parish, and, as already mentioned, is buried within the chancel of the church. Her husband, David Powell, survived her nine years, and, dying at Homerton on January 31st, 1810, in his eighty-sixth year, was buried at St. John's Church, Hackney. He left a very large fortune.

Of David Powell's family, John Clark, the eldest son, born on August 4th, 1763, and named after his grandfather, continued to carry on the family business at St. Helen's, in London. Baden, the third surviving son, obviously named after his maternal great-grandfather, resided at Langton, in Kent, and also at Speldhurst in the same county, where he had built a mansion in which he spent his declining years. He was high sheriff of Kent in 1831, and he was also a prominent member of the court of the Mercers' Company in London, and was master of the company in 1822. He married Hester, daughter of James Powell, of Clapton,—his first cousin,—and died in 1844, in the seventy-eighth year of his age.

The Rev. Harry Powell, the fourth surviving son, born on June 20th, 1771,—“at five minutes after eleven in the morning” according to the family Bible,—was destined for the Church. On July 12th he was baptized at Homerton, his father and mother, David and Lætitia Powell, and his uncle, Mr. Thomas Powell, being sponsors on the occasion. He subsequently graduated, in 1793, at Trinity Hall, Cambridge, and was instituted to the living of East Horndon in 1795. On July 6th, 1812, he married Anne, daughter of the Rev. James Birch, of Corringham, in Essex, by whom he had an only daughter, who did not survive, and who, upon the theory that unbaptized infants should be buried “between earth and Heaven,” is said to have been deposited in a recess in the church wall adjacent to the north door, which has for many years been closed. The exact point of sepulture is still clearly indicated. The Rev. Harry Powell was a zealous and typical clergyman. A portrait of him, said to be by a member of the family, has recently come into my possession. The old rectory, at that time, was in a state of hopeless dilapidation—it has since been

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turned into labourers' cottages—but the ancient chimney-corners still exist, and the remains of the old panelling may be traced through successive layers of paper and paint. The Rev. Harry Powell purchased, and considerably improved and added to, a property in the parish, upon which he resided during his incumbency; and it is said he constructed at his own expense a good gravel path skirting the road and common, and passing at intervals through his own grounds, leading from the village to the church, and which he kept up at his own sole charge. By a singular fatality he was one day found in a dying state in his own meadow upon this very path, and being carried to his house he died shortly afterwards. His death took place upon February 1st, 1831, in the sixtieth year of his age, and he is buried in a vault in the chancel of East Horndon Church. The tablet to his memory in the old church speaks appreciatively of "his life of primitive simplicity, spent in an humble endeavour to serve his Heavenly Master by a sincere and unremitting attention to all the duties of a Christian minister," and alludes to the circumstance of his being "suddenly called to his great account." His wife survived him many years, and, dying at St. Leonards on November 5th, 1869, is buried in the parish of Beauchamp Roding, near Ongar. The Rev. W. H. Bond, the present rector of Ongar, is her nephew.

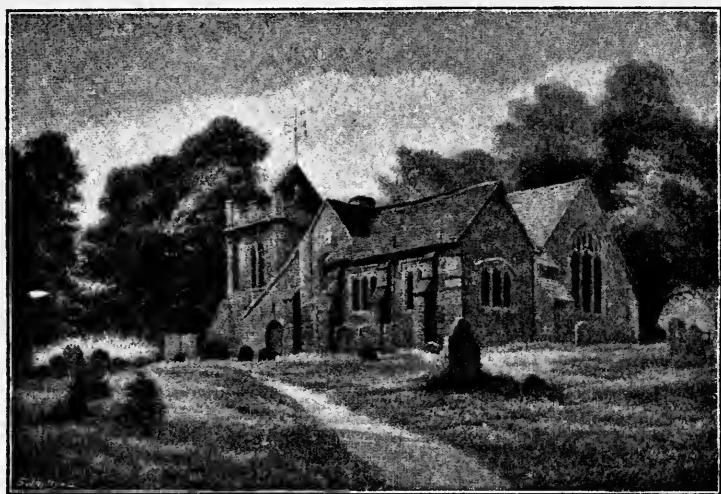
Mrs. Powell's niece, Juliana Lætitia Birch, married the Rev. Edward H. Landon, curate of the parish, and upon her marriage Mr. John Clark Powell, the Rev. Harry Powell's eldest brother, to whom I have already referred, settled upon her a little property in the parish of Ingrave, now known as the Manor House, which, by a singular coincidence, has also since come into my possession. This little property derives its name from having in bygone times formed an outlying portion of the manor of Costead, of which Mr. Tower of South Weald is the representative.

Besides those members of the Powell family already mentioned as having been buried at East Horndon, there is a large square altar-tomb in East Horndon churchyard to the memory of Mr. John Powell, a wealthy wine merchant, of Milman Street, Holborn, in London, a cousin of the Rev. Harry Powell's, who died in 1799 at the age of fifty-three. This monument I recently had restored at the request of the family. There are also numerous memorials to the Birch's and Landon's, the latter still represented in Brentwood.

It will not be necessary for me to notice any further members of Mr. David Powell's family. Mr. Baden Powell, of Langton and Speldhurst, in Kent, had a son, who bore the same name as himself, and who became a prominent and distinguished scholar.

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The Rev. Baden Powell, born on August 22nd, 1796, graduated in 1814 with honours at Oriel College, Oxford; took his B.A. degree in 1817; became curate of Midhurst, Sussex, in 1820; and in 1821 vicar of Plumstead, in Kent. In the year 1827 he was appointed Savilian Professor of Geometry at the University of Oxford, and thenceforward he resigned his living, and devoted his time exclusively to his new duties, and to literary and scientific work. He was a Fellow of the Royal Society, and also of the Royal Astronomical and Geological Societies. His writings were exceedingly numerous, and they were specially distinguished for



EAST HORNDON CHURCH.

their tendency to the recognition of the great principle that science and religion are altogether in harmony, and in no sense clash, as is so often held to be the case. The Rev. Baden Powell was three times married. By his first wife, Elizabeth, the daughter of Vincent Francis Rivaz, of Hackney, who died on March 13th, 1836, he had no children, but by his subsequent marriages he left a numerous family, the members of which have all been more or less distinguished in their several spheres of life. He died on June 11th, 1860, at Stanhope Street, Hyde Park, in his sixty-fourth year, leaving a widow who still survives him.

Mrs. Baden Powell, his widow, comes of an illustrious family; the daughter of Admiral William Henry Smyth, D.C.L., F.R.S.,

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a naval officer and scientist of considerable distinction, a Fellow of the Royal Society, one of the founders of the Royal Geographical Society, and its president in the years 1849-50; and she is sister of Professor Piazzzi Smyth, late Astronomer Royal for Scotland, and grand-niece of the celebrated Admiral Lord Nelson. Admiral Smyth is said to have been a descendant of the famous Captain John Smith, who, in the reign of James I., took a prominent part in the settlement of Virginia, in the United States, and whose name is associated with the romantic history of Pocahontas, the Indian princess, daughter of King Powhatan. Captain Smith, having been taken prisoner by the Indians, was on the point of being barbarously put to death, but just as his brains were about to be beaten out with clubs, at the personal interposition of Pocahontas, who placed herself between the executioners and their victim, his life was spared, and he was ultimately set at liberty. Pocahontas subsequently became a convert to Christianity, and her baptism forms the subject of one of the principal decorations of the Capitol buildings at Washington. She eventually married John Rolfe, one of the settlers, and, accompanying her husband to this country in 1616, was presented at court to his Majesty King James I. and his consort, attired, according to an illustration in my possession, in full native costume, surmounted with a magnificent tiara of plumes. Pocahontas was shortly afterwards about to embark on her return to her native land, when she was seized with illness, and died at Gravesend in March, 1617, at the early age of twenty-two years.

In 1870, some time after the death of their father—presumably in special recognition of his distinction and popularity—the family of Professor Baden Powell adopted the double name of “Baden-Powell” as their surname. The name, it must be understood, is pronounced “Ba-den Po-ell,” and is in no sense to be identified or confounded with that of a popular German watering-place, of which it is not unnaturally suggestive. Sir George Baden-Powell, K.C.M.G., the present Mrs. Baden-Powell’s second son, was a diplomatist and administrator of considerable ability, engaged upon many important Government commissions, and now her son General Robert Stevenson Smyth Baden-Powell, or “B.-P.” as he is familiarly called—the gallant defender of Mafeking—is one of the most prominent and popular heroes of the war in South Africa. Born on February 22nd, 1857, from his earliest years “B.-P.” has enjoyed a characteristic reputation. As an indication of his early self-control, it is said that as an infant he was never known to cry. During his childhood his principal amusement was a sheet of paper and a pencil, on which he “evolved all sorts of

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wonderful pictures." At the first preparatory school to which he went, we are told his master expressed his willingness to educate him "free of all cost," because "his example and moral courage had done so much to elevate the character and tone of the establishment." Curious to relate, he is what is called ambidextrous, that is to say, he uses his right and left hands equally well; in fact it is said he usually writes and draws with his left hand, and frequently with both together; in the same manner, I presume, as a person playing on a musical instrument. The frontispiece to this article is an excellent example of the quickness of his pen. In a letter to an old schoolfellow, whom he had been visiting, he had sketched the incidents of the day in an ordinary letter as they passed through his dreams during the night. It is reproduced only to show how readily he can illustrate what he actually sees, or what his vivid imagination depicts.

"B.-P." was educated at Charterhouse School, where, we are told, he was usually known as old "Bathing-towel." Always popular with his teachers and assiduous in his studies, he equally took a prominent and leading part in all school sports, athletics, and manly games. He was one of the first promoters of the school rifle corps, in which he became a corporal. "Whenever there was any fun going on," it was said, "he was sure to be at the bottom of it." Such was his versatility, that on one occasion, we are told, when revisiting the school, one of the principal performers in some amateur theatricals had failed to put in an appearance, and "B.-P." spontaneously came forward and amused the audience by giving them an account of an "At Home," at which he said he had been present, and at which he was announced as Mr. "Bread-and-Fowl," and he said he had shaken hands with a most respectable-looking gentleman, whom he took for the host, but whom he afterwards discovered to be the butler. The name of Baden-Powell appears to have led to all sorts of humorous nicknames, Colonel "Baking Powder" amongst the number. Early in life he became a member of the Mercers' Company, with which his family has for generations been identified, and at the present moment he is a liveryman of that company. "B.-P.," like a great many other distinguished persons, is said to be a non-smoker.

On September 11th, 1876, young Baden-Powell obtained his first commission in the army. He went in for the examination without any previous preparation, and out of 700 candidates he came out fifth. He was shortly afterwards gazetted 2nd lieutenant to the 13th Hussars. From that time his career has been one of constant activity. He has filled numerous important staff appointments in Africa, the Mediterranean, and elsewhere. Eventually

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in May, 1896, he became chief of the staff to General Sir Frederick Carrington in South Africa, and on April 25th, 1897, he was appointed to the command of the 5th Dragoon Guards, in recognition of his distinguished and meritorious services. It was while subsequently engaged in raising a force of irregulars in Bechuanaland that he became identified with Mafeking. His coolness and intrepidity, his quaint and characteristic despatches, are still fresh in the memory of everyone. When called on by General Cronje, the Boer commander, to surrender, he coolly replied that he "had not had enough of it yet." On another occasion he rejoined that "if the Boers themselves would lay down their arms he would use his influence to obtain for them favourable terms." Cronje had previously suggested the garrison should surrender to "avoid further bloodshed," to which "B.-P." replied by asking "when the bloodshed would begin." We all remember his naïve and memorable "return of casualties" after four hours' bombardment: "All well; one dog killed." And now, when Mafeking has been relieved, and the beleaguered garrison is once more free, "B.-P." is still upon the war-path, and has turned the tables upon his adversaries.

But it is not with the personal career of "B.-P." that it has been my purpose to deal. His past and his future life will be matters of national history. My object in this little memoir has been solely to illustrate the connection which, in bygone times, his family has borne with the parish of East Horndon, an association of which we may be proud, and which it has been my desire to place upon record and to perpetuate. History has given us many notable examples for our guidance and instruction: that of the Powell family may be held to specially come home to us from its local association. We have the thrifty and successful merchant; the pious and zealous rector; the learned and scientific Oxford professor; the patient and discriminating Government commissioner; and last, but not least, the brave and gallant soldier; each distinguished in his own individual sphere. May we profit by their good examples, and feel a sense of pride in the association of the Powell family with the parish of East Horndon in bygone times.

SOME EAST KENT PARISH HISTORY.

BY PETER DE SANDWICH.

V.—ST. PETER'S, SANDWICH.

[Continued from p. 24.]

1613.

ALEXANDER FAGG, for refusing to pay three shillings and four pence, his cess towards the payment of the new casting of our bells.

Also the following for refusing payment: Anne Verrell, widow, five shillings; John de Scesse, two shillings; Isaac Birkesye, twelve shillings; Samuel de Walle, three shillings and four pence; Simon Peisther, one shilling and four pence; Widow Peake, four shillings; Thomas Heneker, six shillings.

Samuel Creispe we present, for reviling of us churchwardens, by the name of knaves and roguish fellows in requiring of his cess.

[There are now eight bells, cast in the year 1779, in the tower of this church. Before that date, it is said, there were six bells, known as the "Six Oxfords," which are said to have been transferred from Canterbury Cathedral, where the south tower at the west end of the nave was called the Oxford Tower. In 1758, however, there were only five bells, four made by Joseph Hatch in 1625, and the largest, or tenor, dated 1727. ("Bells of Kent.")]

In the year 1561, at Seasalter parish, a presentment was made "That their Bells are stolen away, and were conveyed to Mr. Lynches house at Sandwich." Were these the "Six Oxfords"?]

Margaret Heale, the wife of Thomas Heale, of St. Peter's parish in Sandwich, for quarrelling and brawling in the churchyard of the said parish, but especially against Stephen Tupett and his wife, on the ninth day of November, 1613.

John Amye, our parish clerk, for extortion, in taking of the parishioners more than his dues for tolling and ringing of passing bell and burial.

1614. Jacob Waymer, for refusing to pay three shillings, his cess towards the bells of the parish of St. Peter's.

Douston Kemp, for refusing to pay three shillings.

When Jacob Waymer appeared in the Archdeacon's Court, he brought a letter: "This bearer, Jacob Wimer, Dutchman, that he, being of our parish of St. Clement an inhabitant, and paying all

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duties as a parishioner (because his wife is, and hath been time out of mind, in our parish), now by violence is oppressed by the churchwardens of the next parish, who maketh your Court an instrument of their tyranny by citing and vexing the poor man by your process and citations, which hath caused him to pay unjust exactions, also to suffer unlawful molestations. Which if it please you to take knowledge of this our letter, and release and discharge him against his adversaries, you shall do that which is just and right. Otherwise the whole parish, taking it as a general wrong to alter parish bounds and limits, will help themselves by such other means against their opposers. So hoping of your charity and discretion in this matter, we cease to trouble you further at this time. Sandwich, the thirteenth day of February, 1613-4. (Signed by) Peter Simon [Vicar of St. Clement's, Sandwich, 1600-16], William Elawes, Edward Peke, Edward Chilton, the mark of R. B. Roger Bray, churchwarden, John Colswell, sidesman, Robert Constable.

1614. James Hunt, for refusing to pay his cess of eight pence a month, to be paid to the poor.

1615. Matthew Mennes detaineth £3 13s. 10d. of our parish stock, the which, his father being churchwarden, left due to the parish upon his account, and which the said Matthew hath often assured by promise to pay, but still delayeth, the same being about six years since it was due.

[This Matthew Mennes was the son of Andrew Mennes of Sandwich by his first wife, Jane Blechenden, and elder half-brother of Sir John Mennes. Matthew was made a Knight of the Bath at the coronation of Charles I., and married Margaret Stuart, the daughter and heir of John Stuart, Earl of Carrick (a grandson of James V. of Scotland), by whom he had an only daughter, Margaret. He was buried June 15th, 1648, in the Mennes vault, in the south-east angle of the north aisle of St. Peter's Church.]

1617. David Bubber, for refusing to pay a cess of four pence per acre, for fourteen acres, being lawfully demanded.

1618. John Wilson, and John Ellwood his servant, George Roadd, Richard Atkins and his wife, and Ann the wife of John Brett, for obstinately refusing to receive the Sacrament kneeling; and especially the aforesaid John Wilson for charging the warden, being appointed to take him up, not to lay his hands upon him, for he would not stir, and saying to the officer that he was not in his authority to remove him there.

One William Ellwood of our parish, who, as the report goeth,

SOME EAST KENT PARISH HISTORY.

doth on Sunday entice many people, and preacheth unto them and prayeth; and when they go to prayers, they (as the fame goeth), either put out the candle, or remove it into another room.

1620. William Ellwood, Andrew Hatche, and Thomas Denne, all of our parish, for disturbing our minister, Mr. Harcin White, in his sermon by excessive laughter, and other unsufferable behaviour, deriding him to his face impudently, as we are informed by the said minister. Which abuse was offered unto him the seventh day of February last past, amongst five hundred people at the least.

1623. Mr. Harcin White, the rector, for not repairing the middle chancel of the church.

Walter Hamon, being churchwarden, for a disorder, in taking the pulpit cushion and sitting on it at the reception of the Communion.

1624. Harcin White, rector of the parish, did present Horestice Silden and Andrew Jeffright, churchwardens of St. Peter's aforesaid; for not repairing of the middle chancel thereof, according to ancient custom and the order of this Court.

1628. We present that Mr. Thomas Warren, pretending himself to be minister of the said parish, hath administered the Sacrament of the Lord's Supper in the said parish church to such persons as did not kneel at the receiving thereof.

2. The said pretended minister hath not signed the sign of the cross on the forehead of some children whom he hath baptized in the said church.

3. The said minister doth not wear his surplice in the reading of public prayers and the administration of the Sacrament in the said church.

4. The windows of the middle chancel of the church are not well glazed, in defect of the minister.

The pretended minister, Thomas Warren, suffereth John Warren his kinsman to be his curate, to read, baptize, and preach for him in the said church, but what licence the said John Warren hath so to do within this diocese we do not know, but he readeth divine service in such manner as his master useth, by omitting the Litany, Epistles, Gospels, Commandments, and most part of the Common Prayers, not wearing the surplice in administration of the Sacrament and reading divine service.

[Thomas Warren was rector 1627-38, being presented by the Corporation, and although there was some dispute, the Crown (then the alternate patron), owned that it was the right of the Corporation to present. An

SOME EAST KENT PARISH HISTORY.

attempt was made to have a Mr. Brooke appointed rector, who was chaplain in the ship of Sir Henry Mervyn, Admiral of the Narrow Seas. Mr. Brooke was chosen by the commonalty, but Thomas Warren, who is described by his opponents as a most seditious man, with whom Lord Zouch (Warden of the Cinque Ports) had much trouble at Rye, in Sussex, was elected by the fourteen of the town. The presentments made show him to be of the Puritan party.]

1629. We present that we have not heard Mr. Warren read all the Common Prayers upon Sundays, but upon holydays we have heard him.

2. We have heard him read Common Prayers upon some Fridays, and we have heard him read the Commination.

3. He hath not worn the surplice at the Sacrament of Baptism, but at the Communion he hath.

4. We present that the great window in the middle chancel is very much broken and unrepaired, in default of the minister.

1631. Thomas Warren, minister of the said parish, doth administer the Sacrament to some that do not kneel at the Communion.

1635 We present Widow Millis for suffering William Hofut, of St. Clement's parish, with two other strangers, whom we know not, to tipple in her house in the time of divine service upon Sunday.

Matthew Ashwell, for suffering strangers, whom we know not, to be tippling in his house in time of divine service.

Stephen Rider, for suffering John Lambert, a carpenter, with others that we could not come to the knowledge of, by reason they would not let us into the house, for tippling in time of divine service.

Jasper Collins, for suffering some to be tippling in his house in time of divine service, and yet he has no alehouse.

Richard Earle, a gardener, of our parish, and Esaar [Esau?] Burell, gardener, for selling their wares in time of divine service.

Thomas Harte of St. Peter's parish, Thomas Owens of St. Clement's parish, Adam Hayward of Elmstone, with another of Elmstone parish that we know not, for tippling in the time of divine service at the house of Simon Mount of our parish.

1638. We know of none that do affirm the Church of England is not a true Apostolical Church, nor any that do impeach her real supremacy in causes ecclesiastical, nor any that do affirm that the form of God's worship in the Church of England, established by

SOME EAST KENT PARISH HISTORY.

law, and contained in the Book of Common Prayer and Administration of the Sacraments, is a superstitious worship, nor any that do affirm that the government of the Church of England under His Majesty by Bishops, Deans, Archdeacons, or the rest that bear office in the same, is repugnant to the Word of God, or that the rites and ceremonies are wicked and superstitious, and such as men zealously affected may not with a good conscience subscribe to, or that the Articles agreed on in the Convocation, 1562, are erroneous, and such as one may not with a good conscience subscribe, or that the form and manner of making and consecrating Bishops, Priests, and Deacons, is repugnant to the Word of God, neither any that join themselves in a new brotherhood, accounting those Christians who are conformable to the doctrine, governance, rites, and ceremonies of the Church of England to be unfit for them to join with in Christian profession, but one widow Peake, who stands excommunicate for it.

We know of none that is a hinderer to the Word of God as read and sincerely preached, or are favourers of any usurped or foreign power, or a defender of erroneous doctrine, within our parish, but one whose name is George Wren.

We have none that are known to be witches, sorcerers, or sooth-sayers, nor any that resort to such for help, that we know of, neither have we any that are noted for malicious or contentious persons, that we know of, or that are railers and sowers of discord between neighbours, or that are railers against ministers, neither do we know of any that do offend their brethren by adultery, incest, or uncleanness, but by drunkenness, blasphemy, and swearing, Thomas Deering and James Sharpell.

[To be continued.]

CHIDDINGSTONE.

THOUGH Chiddingstone lies less than a couple of miles from a railway station (Penshurst) that has been opened for more than half a century, its rusticity remains. Perhaps the fact that the railway in question is the South Eastern may have something to do with it. It is unkind to taunt the sinner who shows signs of repentance and amendment, but it may be remarked that to the past management of the Kentish railways, Kent owes a good deal of its present rural charm.

But though Chiddingstone has not a large resident population it gets plenty of summer visitors who come to see the "chiding stone" which is said to give name to the place. From this mass of sandstone which lies near the village inn, it has been said, were pronounced religious or civil judgments by the Saxons, or their forerunners. That is the legend which visitors may believe or not as they like. We will not bias them, save by remarking that Mr. George Payne does not include the "chiding stone" in his *Archæological Survey of Kent*. Thomas Philipott, writing in 1659, derives the name from the Saxon "Ced-ingston", that is, "the town on the brow of the lawnd. Ced in Saxon importing the brow or descent." But Philipott is himself not sure of the derivation for he adds "Or, it is possible, from Cedwine some Saxon owner."

From speculation he turns to fact, and traces the descent of the manor of Chiddingstone Cobham, called so from its being part of the possessions of the Cobham's of Sterborough, down to his own time. Hasted, more than a century later, carries this on for us to the Streatfields who still possess it. The Rev. T. Streatfield who is known to all Kentish topographers from the interesting interleaved copy of Hasted's "History of Kent" now in the British Museum, being one of the family; the Streatfields are still owners of the modern castellated mansion.

After describing Chiddingstone Cobham, Philipott goes on to tell us about another manor within this parish, Chiddingstone Burghersh; "Burwash Court in this parish was the patrimony of the Lords Burghersh, by vulgar depravation of the name called Burwash"; after this Philipott treats of Bore Place, also within the parish of Chiddingstone. Of this house a charming sketch appears amongst the Streatfield collection; it is taken from an old painting, and shows the house in a very different state from that in which it now appears.

Writers at the close of the eighteenth century speak of the great



Chiddingstone



CHIDDINGSTONE.

quantities of oak growing in and around Chiddingstone. This fact no doubt accounts for the large number of half timbered houses in the village, and around it, to be met with.

Our illustration shews us one of the most picturesque of these houses, which stands on the south side of the main road immediately facing the church. It consists of three gables, of which the centre one projects, and on the ground floor forms an open porch to the house. The barge boards of all the gables are moulded. The westernmost portion has a large bay window on the ground floor, over which is an oriel, and, in the gable above, a three light window, which has been restored. The eastern portion has a bay window in both stories. Over the centre window are the initials G.B.I., and the date 1637. The columns of the entrance porch and doorway are modern.*

Of some of the houses that once stood in Chiddingstone, the deeds at the British Museum afford interesting particulars. We hear, *e.g.* in 1403, of a messuage called "Sporecroft", at "Stonlake" within this parish, bordered east and south by land called "Brem-bilfere" north by the highway, and west by "New Lane". (Add. Ch. 24,504). Amongst the same deeds is also a sale in the year 1525, by John Tebold, of the parish of Sele, yeoman, to Sir Thomas Boleyn, knight, Treasurer of the Royal Household, father of the unhappy Queen of Henry VIII., of a tenement with appurtenances, called "Cransted," with certain lands called the Bromys lying partly in the parish of Chiddingstone, and partly in that of Hever, co. Kent; in consideration of a sale by the said Sir Thomas Boleyn to the said John Tebold of one hundred and sixty acres of land called the park of Sele and Kemsing. This document bears the signature of Sir Thomas. (Harl. Ch. 83, H. 35.)

The church of Chiddingstone, dedicated to S. Mary, is, for the most part perpendicular, though it contains traces of work in an earlier style. In 1486, the altars of S. John Baptist, and S. Katherine are referred to (Arch. Cant. XXIII. pp 137-8), but the Chantry certificates, compiled some fifty years later, mention no existing chantries in the church. These certificates only mention in Chiddingstone Church:—"a salarie or stipendrie of one priest there founded, by whom it is not knouen; howbeit the Lady Willoughbye saith that the priest there hath been found and mayntened by her to celebrate there, when, and as often as by her hath been thought requysite, and not otherwise."

* Our description is based on that of Messrs. Dollman & Jobbins in their "Examples of Ancient Domestic Architecture."

THE LESSER RELIGIOUS FOUNDATIONS IN BERKSHIRE.

[Continued from p. 41.]

AT Abingdon was an almshouse for seven poor men and six poor women who each had a dwelling chamber, fuel, and 8*d.* a week towards their living, over and besides 1*s.* given to each of them "every Good Friday"; the almshouse was founded in the fifteenth century, and supported by the Guild of the Holy Cross in Abingdon, of which presently. It was this foundation that was afterwards, by Edward VI., incorporated as Christ's Hospital. There was also in Abingdon, "nigh to the Abbey," another almshouse for six poor men, who were "there continually to pray for the good estate and prosperytie of the King's most royall majestie" and to receive between them, annually, £15 12*s.* out of the lands belonging to the dissolved monastery of Abingdon. This charity is not mentioned in the 1548 return.

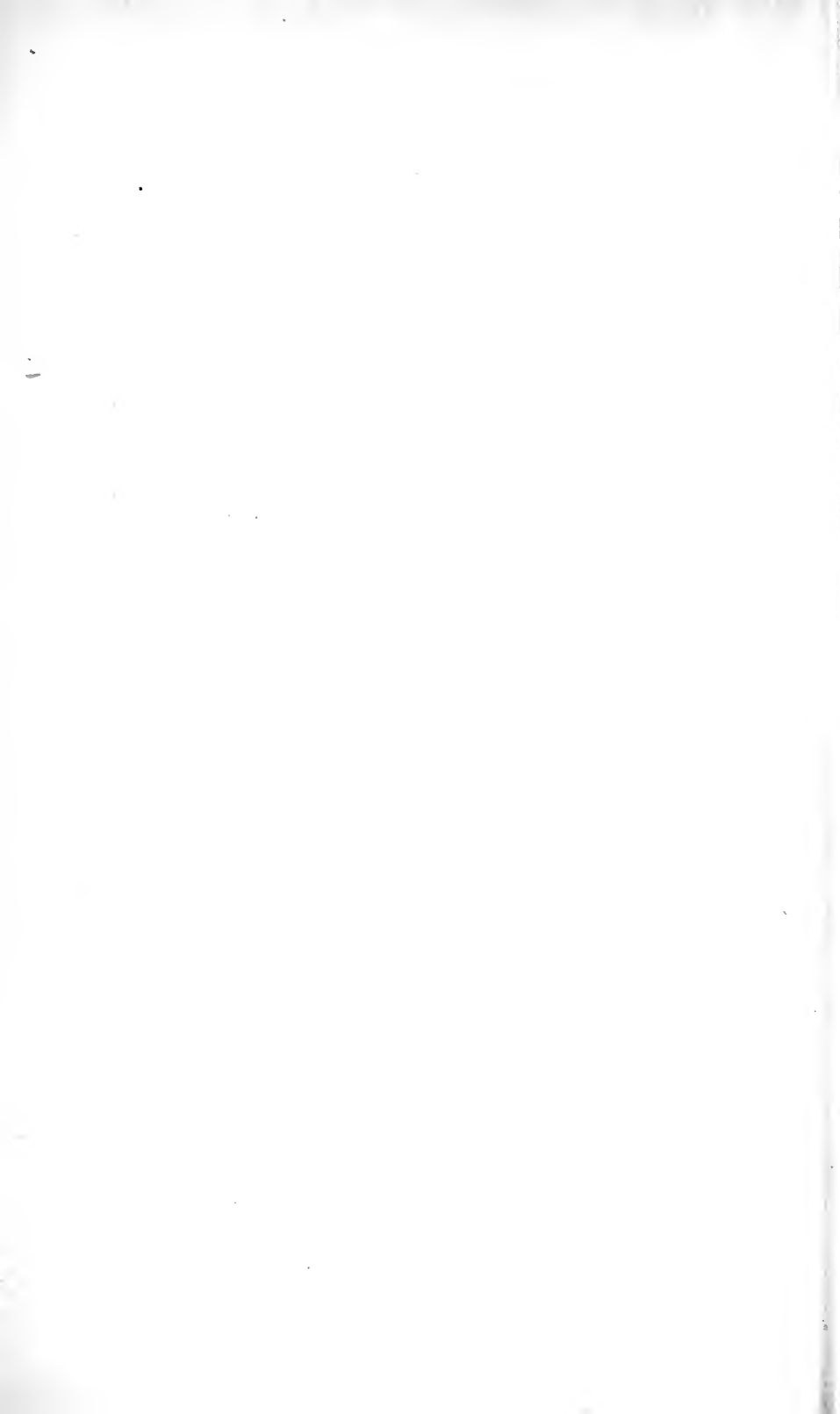
Annexed to the College of Windsor in 1474, and therefore included in the Berkshire Certificate of 1545, was the famous hospital and school of St. Anthony of Vienne,* where many notable London citizens were educated—amongst them Sir Thomas More and Dean Colet. It stood "nygh unto" the parish church of St. Benetfink and was founded to find a master, two priests, a schoolmaster, and twelve poor men there to serve and say divine service and pray for the souls of the founders. Sir Anthony Baker, clerk, was master of the hospital. The yearly value of its possessions was £55 6*s.* 8*d.* out of which 32*s.* went to the king for tithe; 47*s.* 5*d.* for rent resolute; 2*s.* for procurations and sinodals; £4 0*s.* 2*d.* for wine, wax, and oil; £16 for the stipends of the two priests; £5 for the stipend of the steward; £16 for that of the schoolmaster; £31 17*s.* for those of the twelve poor men; and £9 for that of the clerk that kept "our Ladye masse"; £8 was paid to the "curate" of St. Benetfink; and 40*s.* to the sexton. And so "there lackyeth for the portion of the same house £40 11*s.* 11*d.* which is borne by the Dean and Canons of Wyndsore."

Of Guilds, or fraternities, the Certificates of 1545 and 1548 mention that of St. John founded in the church of St. Mary at Reading, by certain of the parishioners, without any corporation or foundation under seal to provide a priest who, every Friday, should sing the Jesus mass at the altar of Jesus and "serve," on each "holiday,"

* An interesting account of this foundation will be found in "English Schools at the Reformation," by A. F. Leach (Constable & Co.).



Old View of Abingdon Church.



BERKSHIRE CHANTRIES.

in the choir. The possessions of the fraternity were, in 1545, valued at £4 11s. 4d. a year; of this sum 7s. went in rent resolute, and the balance to the priest, who had, besides, certain money given to him yearly by the inhabitants of "Devotion." In the 1548 certificate this body is called the Fraternity of Jesus, and the incumbent is returned as 60 years of age. It possessed no goods or ornaments, those of the parish church of St. Mary being used. A very similar fraternity, called the Fraternity of Jesus, existed in St. Giles's Church, founded by the parishioners of St. Giles's, to have a priest to sing the Jesus Mass every Friday at the Jesus altar in the said church. The number of houseling people in the parish was, in 1548, five hundred.

Another guild or fraternity, mentioned in the Berkshire certificate under notice, was at Abingdon, and was dedicated to the Holy Cross. Contrary to what is generally recorded as to the origin of this body, the return states that it was "founded" in 1 Richard III., and "confirmed" in 28 Henry VIII. by John, Duke of Suffolk (Somerset, according to the 1548 return), the Bishop of Lincoln, and the Commonalty of Abingdon. It was to consist of "twelve masters and brethren," who were to purchase property to the value of £150 a year, and with the revenues repair certain bridges and highways "mentioned in the deed of foundation"; to provide two priests to serve daily in the church of Abingdon; to distribute, twice a year, 26s. 8d. in alms, and provide for certain poor people in an almshouse; this last duty has been already dealt with (*ante*, p. 158). In 1545 the foundation was "observed and kept in all points." The value of the guild property was then £83 odd; it had fallen by about £2 in 1548. After paying for the support of the inmates of the almshouses, there remained a balance of about £36 (only half that sum in 1548), which was "employed yerely uppon making and mending certyn brydges and highways." The 1548 return calls them "certyn notable brydges over the Thames and highwaies adjoining." In this last-named year there were two brotherhood priests, each aged 40; since 23rd November, 37 Henry VIII., there had been sold of the Guild property, 16 silver spoons, weighing 14 ounces, and one mazer weighing 14 ounces. There remained 101 ounces of plate, and goods to the value of £4 19s. 4d.

The third and last guild or fraternity mentioned in the 1545 and 1548 returns as existing in Berkshire is that of the Holy Trinity, founded in the parish church of New Windsor. In speaking of the educational side of this guild we inadvertently referred to it as a chantry (*ante*, p. 39). We there gave the names of its founders; they made their foundation with licence of

BERKSHIRE CHANTRIES.

Henry VII. The body was to consist of two wardens and certain "brethren and systerene," and one of its objects was to maintain a priest to sing in the said church, "for the ease" of the inhabitants of Windsor, and to keep yearly five obits for the brothers and sisters, and distribute, at divers times, 41s. 8d. [£4 according to the 1548 return] to "poor people." The yearly revenues of the guild amounted to nearly £20, of which sum £7 6s. 8d. went in the priest's salary; 22s. 2d. to the priests and clerks, who kept the five obits; 13s. 4d. to the wardens for their fees; and 10s. was spent for "bread, wine, wax, and torches." The balance was expended on repairs to the property. Nothing is said in the 1545 return as to the duties of the priest to teach a school, and it will be noticed that the later return, which refers to his duty in this respect, states that his salary was more by 13s. 4d. than that given in the earlier return (p. 39). The 1548 return also states that part of the revenues of the guild were bestowed upon "Swain's Bridge," "Tayntersuche Woode Bridge" and "Frogmore Bridge"; that the incumbent, or guild priest, was supplied by the vicar of Windsor; that the guild possessed two mazers, and five silver spoons weighing 18 ounces; and that the number of houseling people in the parish amounted to 900 "and above."

There existed in Berkshire, in the middle of the sixteenth century, a number of colleges and free chapels. Best known of these is that of St. George, within the castle of Windsor. So much is on record and in print as to this foundation that only a very short summary of the returns of 1545 and 1548 need here be given. The earlier return states that the college or free chapel of St. George was, according to the foundation of King Edward III., to consist of a dean, 13 prebendaries, 8 petty canons, 8 vicars, 13 clerks, and 14 "queresters." This, in 1545, was duly observed. Since the foundation other sovereigns and nobles had added to the endowments as was set forth "in one book exhybyted by the Dean unto the sayd Commissioners." This volume also showed the value of the college property and the various outgoing in respect thereof. The value of its possessions was £1,130 10s. 6½d.; the outgoing were £17 15s. 6½d. for rents resolute; £138 1s. 8¾d. to the King for tenths; £51 4s. for fees; £66 13s. 4d. to the dean for his stipend; £37 9s. 9½d. for pensions, sinodals, and the like; £26 to the prebendaries for their stipends; £106 13s. 4d. to the petty canons for their stipends; £80 to the vicars for their stipends and commons; £130 to the clerks; £52 for the "queresters" for theirs; 40s. "to certain priests for ordinary sermons"; £36 for bread, wine, wax, and oil; £120 for obits; £6 19s. 8d. for perpetual alms; £8 4s. 7d. for masses and suffrages.

NOTES ON CHURCH PLATE.

These payments left a balance of £651 8s. 6½d.; whereof £76 6s. 8d. was paid to the chantry priests; £237 5s. towards the "distribution" *sic* of the thirteen prebendaries; and £335 16s. 10½d. was employed on repairs to the college property. The value of the plate, ornaments, etc. was "as yt apperyth in an inventory thereof made."

Within St. George's Chapel were several chantries; two founded by King Edward IV., were to provide two priests to pray for his soul, and all Christian souls, and to preach certain times in the year as by the said King's last will fully appeared; the priests' stipends were provided by the dean and canons. Two other chantries were founded by Anne Duchess of Exeter, and Sir Thomas St. Ledger, her late husband, to have two priests to pray for the souls of Sir Thomas and his said late wife, as appeared by the former's last will. The Hastings Chantry was founded by Lord Hastings to have a priest to pray for his soul and that of Katherine his wife, as appeared by his last will.

Pashe's Chantry was founded by Thomas Pashe, by deed made in 9 Henry VIII., A.D. 1518, to provide a priest to pray for his soul. Plomer's or Plumber's Chantry was founded by John Plomer or Plumber to find a priest to pray for his soul, and Oxenbridge's by John Oxenbridge for the like purpose in regard to his own soul.

[To be continued.]

NOTES ON CHURCH PLATE IN THE DIOCESE OF LONDON.

By EDWIN FRESHFIELD, JUNIOR.

[Continued from p. 53.]

I NOW pass on to various pieces of accessory plate, such as alms dishes, spoons, knives, funnel wine-strainers, and then to a miscellaneous collection of parish plate, some of it intended for very secular purposes.

And first as to alms dishes, of which comparatively few deserve mention. While silver dishes seem to have been generally introduced at the commencement of the seventeenth century, there are two very early ones in the City; one at S. Mary Woolnoth, made in 1518, has a boss intended for a coat of arms in enamel, but the enamel is unfortunately gone; the other, at S. Magnus, made in

NOTES ON CHURCH PLATE.

1524, has a plain silver boss in the centre, with a representation of S. Michael slaying the Dragon, and four engraved medallions on the rim, with three classical helmeted heads and a fourth female head with her hair done in a fillet. This belonged to S. Michael, Crooked Lane.

Two of the earliest seventeenth-century alms dishes are also the finest; one at All Hallows the Great, made in 1608, the other given by William Cockayne, junr., to S. Peter Le Poor in 1607, are not unlike the rose water salvers belonging to the Merchant Taylors' Company, illustrated in Cripps' "Old English Plate"; two later examples of the same kind, one made in 1708, belonging to the former parish, and one to the latter parish given by William Iliffe, and made in 1744, also deserve mention.

Two other dishes of foreign make, probably German, absolutely different in design and detail, and presented to S. Benet, Paul's Wharf, in 1712, by one Eleanor James, are illustrated in the plate in the first article of this series, on page 119, Vol. II., No. 6.

The three best of the more modern dishes, all of the same pattern, and with a representation of the Lord's Supper in high relief, are at S. James, Piccadilly, 1683, illustrated on the plate opposite, at S. Margaret, Westminster, 1691, made by Francis Garthorne, and at S. Lawrence Jewry, 1751. The great silver-gilt alms dish at S. Paul's, with a high relief representation of S. Paul preaching at Athens, made in 1870, and presented by Mr. Butterworth, is in the same style as these three. An alms dish at Ealing, made in 1773 for secular purposes, also deserves mention, and will be found illustrated hereafter.

But as a rule, the earlier alms dishes were made of pewter, and a set of four belonging to the early part of the seventeenth century at S. Katharine Cree, and one at S. Olave, Hart Street, with the centre bosses decorated with enamel, are especially interesting; the boss of one at S. Katharine Cree has the Prince of Wales' feathers and the letters C.P. in enamel, and as that church was consecrated by Archbishop Laud when he was Bishop of London, it is quite likely that the set was presented by King Charles I. The one at S. Olave, Hart Street (formerly belonging to All Hallows Staining), is similar to those at Cree Church, but rather smaller.

S. Alban, Wood Street, has four pewter dishes made in the middle of the eighteenth century, also decorated with the royal arms in enamel on the bosses, and lastly, there is a single pewter alms dish at Enfield with the arms of England and France in enamel, probably Elizabethan.

Beside the abominable modern brass alms dishes, which unfortunately abound, there are a large number of brass German dishes



ALMS DISH.
S. JAMES, PICCADILLY.

NOTES ON CHURCH PLATE.

of a familiar kind which up to the present have proved to be a real archæological puzzle. Some three years ago about twenty-five were exhibited in the rooms of the Society of Antiquaries at Burlington House, but no satisfactory information was forthcoming about them. They may be described more accurately as shallow basins than as dishes, beaten up in the centre into a boss, which points to the dishes being intended to hold a jug or ewer, and either quite plain or decorated with some biblical subject, such as Adam and Eve, the spies returning from the Holy Land carrying a bunch of grapes on a pole, the Annunciation, or the martyrdom of S. Sebastian.

Unintelligible and frequently illegible inscriptions, in what appears to be a dialect of low German, are the only clue to their nationality. About half a dozen intelligible mottoes, consisting of proverbs or sentiments, are frequently met with, but many of the inscriptions are so hopelessly unintelligible, that they appear to consist merely of strings of letters of the alphabet put together without apparent rhyme or reason, and one ingenious person suggests that they are Hebrew or Arabic sentences in German character, but I doubt it. There is one at Kensington with a centre boss with a representation of a ladder, and an inscription round the bowl "Hieronimo Calciolari"

A brass alms dish, reproduced from a Venetian original, will be found described in its proper place in the inventory of S. George in the East. It has a representation of the Crucifixion, and a Greek inscription, and medallions with the heads of saints round the rim.

A curious square wooden collecting box at S. James, Piccadilly, is quite unique; it probably belongs to the eighteenth century.

Nearly every church is provided with a spoon, used either as a strainer, or to remove flies or crumbs from the consecrated wine.

The size, decoration, and detail vary according to the date, but the great majority are of the ordinary domestic shape and table-spoon size.

Sometimes the bowl, or a portion of it, is perforated, either with small punched holes or with an elaborate pattern. The earliest spoons have seal heads, and there are some dozen examples in different churches, made between 1631 and 1684. One very early one at Ealing appears to have been made in 1598, but it must be remembered that as the punches are usually placed on the handle the marks are difficult to identify. The following is a list of these seal-head spoons: S. Lawrence Jewry, 1639, S. Swithin, London Stone, 1631 and 1662, S. Dunstan in the West, 1675 and 1679, and S. Mary Abchurch, 1670, S. Katharine Cree, 1631, S. Mary at Hill, 1684, Hackney, 1641, and Kensington, 1657.

Beside these there is a modern one at S. George, Hanover Square,

NOTES ON CHURCH PLATE.

made in 1844, one at All Hallowes Barking, which has been mutilated, and lastly, a very large one at Stepney with a hexagonal handle inscribed with eight names, probably of parish officials, made in 1692. The two last have lost their seal heads.

There is an interesting foreign spoon at Fulham, made in the seventeenth century at Schemnitz, in Hungary, and in many parishes a number of common sugar sifters, such as may be found in any domestic plate chest.

Towards the close of the seventeenth and the commencement of the eighteenth centuries there came into fashion a spoon with a rat tail on the back of the bowl, and a form of handle called in "Old English Plate" the *pied de biche*, or hind's foot, and described as a flat handle divided, by two clefts, into three points. Examples will be found in many churches, among others at S. Bride, 1683, S. Andrew by the Wardrobe, 1694, Old S. Pancras, 1688, S. Dionis, Fulham, 1671, S. James, Piccadilly, 1700, S. Michael, Wood Street, 1684, and S. Andrew Undershaft, 1685.

The spoons are frequently accompanied by knives for cutting the bread. These, as a rule, belong to the early part of the eighteenth century, and have a scimitar blade. Examples will be found at S. James Garlickhythe, S. Anne and S. Agnes, S. Mary at Hill, S. Magnus, S. Giles in the Fields, S. Martin in the Fields, and S. Mary le Strand. Funnel wine strainers are also to be found at S. Giles, S. Margaret, Lothbury, Chelsea, Fulham, and Acton.

There are several sets of plate for private use for the Communion of the sick, and also single cups for the same purpose. Of the latter the following deserve mention. A baluster cup, or cover, at S. Margaret Pattens, of the eighteenth century, a little spirit measure (made of silver and, apparently, in imitation of the common public house article) at S. Vedast, a very graceful eighteenth-century cup of German make at S. Clement Danes, and a little goblet or beaker at S. Mary le Strand, made at Augsburg in the eighteenth century. Kensington also possesses two peculiar cups, which will be found illustrated hereafter, when I come to deal with the inventory of the church.

There is a set of three pretty little cups at S. Martin in the Fields, and S. James, Piccadilly, of the eighteenth century. At the latter, one is inscribed for the rector, and the other two for the curates. Usually however the sets are quite modern, and consist of a small cup and paten, with a glass or metal bottle or flask in a small leather case. They are to be found at S. Michael Bassishaw, S. Dunstan in the West, S. Giles, Cripplegate, S. Botolph, Aldersgate, S. Clement, Eastcheap, S. Bride, Stanwell, Brentford, Old S. Pancras, S. George, Bloomsbury, Soho, S. Giles in the Fields, and Limehouse.

NOTES AND QUERIES.

A vicar of a west end parish described one in his terrier as "toilet set!"

Before passing to the purely secular pieces of plate, I must not forget to mention the processional crosses and censers, all modern, tawdry, and uninteresting, some baptismal shells, and two silver altar candlesticks at S. Anne, Soho, made in 1679. Portable fonts for private baptism will be found at S. James Garlickhythe, S. Bride, and S. Margaret, Westminster, of silver, and at S. John, Clerkenwell, one of wood.

I am astonished not to find more of these fonts, for our fathers were much given to private baptism. All my family for two generations were christened in 5 New Bank Buildings, which was then their home, and up to two years ago our place of business for close on a century.

NOTES AND QUERIES.

COLNEY CHAPEL.—In Vol. IV. of the "Middlesex and Herts Notes and Queries" a correspondent (J. P.) asked for "any information, historical or archæological," relating to Colney Chapel, in the parish of Shenley, Herts. This was answered on p. 98 by another correspondent (Alpha), who referred to an important series of documents in the Record Office. The present owners of the property called Colney Chapel have been lately making inquiries into its history, and would be glad to share with J. P. or Alpha, if they are still interested in the matter, the results of their researches in the Record Office, British Museum, and Lincoln Cathedral. The history is almost complete from 1222 up till the present time, but there are some breaks, and the date of the foundation is still unknown. Perhaps J. P. or Alpha may have some sources of information which would supply these missing links.—SPES.

THE "BUTCHER'S BROOM" (*Ruscus Aculeatus*).—I was glad to notice recently, attention had been drawn to the great value of this shrub for planting in shady grounds, where it thrives. It grows to a height of two or three feet, and is exceedingly decorative. Years ago I noticed it in Hadley Wood. Will some reader tell me if it grows there still, or in other woods in Middlesex and Hertfordshire? Butchers used its prickly leaves for sweeping their blocks, hence its name.—GARDENER.

THE BULL AND MOUTH INN, ST. MARTIN'S-LE-GRAND.—This inn, which was known in recent years as the Queen's Hotel, was lately removed in the course of alterations for Post Office buildings between

REPLIES.

Bull and Mouth Street and Little Britain. On the front of the Queen's Hotel was the following quaint inscription on a shield :

Milo, the Crotonian,
An ox killed with his fist :
At one meal he ate him ;
Ye gods ! what a twist !

The legend which is expressed in the inscription is given in Dr. Brewer's "Phrase and Fable" thus : "Milo, an athlete of Croton. It is said that he carried through the stadium at Olympia a heifer four years old, and ate the whole of it afterwards. When old he attempted to tear in two an oak tree, but the parts closed upon his hands, and while held fast he was devoured by wolves." Dr. Brewer also says that "the public-house" sign of "Bull and Mouth" is a corruption of Boulogne Gate or Mouth, adopted out of compliment to Henry VIII., who took Boulogne in 1544.—WM. FRAMPTON ANDREWS, Hertford.

REPLIES.

LITTLEBURY (Vol. II., p. 248).—I have been to Littlebury, and cannot get any information about the Roman encampment in which the churchyard is said to be situated. The County Histories say that it is so, and there has always been a tradition to that effect. There are Roman remains in the neighbourhood, and there are some old earth fortifications within a mile of the church ; and at Chesterford (within two miles) a great many coins, etc., have been found.—H. J. E. BURRELL.

PORTRAIT OF MR. CHARLES MATTHEWS.*—There is another engraving of a portrait of Charles Matthews the younger, in every-day costume, in the first volume of Croker and Dillon's "testimonial" edition of Planché's extravaganzas. It represents him as I best remember him, at the age of thirty or little more, and with that waggish expression which was peculiar to him. The likeness in the "Home Counties Magazine" represents him with the deep lines of advancing age, but this is the gay comedian in his prime.

May I add a brief reference to a sight I once had of him and his gifted wife under rather exceptional circumstances ? In July, 1848 (I think), a violent thunder-shower flooded the lower part of Piccadilly. I was coming eastward in a four-wheeler, when the water came through the door of the cab. I looked out, hearing a lady's scream, and saw Madame Vestris out of one window of a brougham with a restive horse, and Matthews out of the other, shouting excited directions to their

Vide Vol. II., p. 270.

REVIEWS.

coachman, who had some difficulty in prevailing upon the horse to face the torrent. The Surrey Theatre was unable to open its doors that night, the pit being under water.—W. K. R. B.

RICHARD CANDELER (Vol. II., p. 301).—It is to be presumed that the marriage of Richard Candler took place very shortly after February 7th, 1567-8, at which date he obtained from the Bishop of London a licence to marry Elizabeth Locke, spinster. See Harl. Soc., vol. xxv., p. 38.—J. CHALLENGER SMITH.

REVIEWS.

REGIMENTAL BADGES WORN IN THE BRITISH ARMY ONE HUNDRED YEARS AGO. By Edward Almack, F.S.A. London, Blades, East and Blades. 7s. 6d.; fifty copies on hand-made paper, 15s.

"Not long ago," says Mr. Almack, "I happened to buy a volume in manuscript which had been the private note-book of some old manufacturing silversmith." In this note-book are pen-and-ink drawings, four to a page, of the badges of various regiments as worn by officers and privates during the opening years of the nineteenth century. These drawings Mr. Almack has reproduced in facsimile, adding the silversmith's description of the badges, and notes of his own as to some of the regiments. The work thus affords us, for the first time, accurate pictures of the regimental badges worn about the period of the Battle of Waterloo; and, in addition, the *professional* description of those badges. It is needless to point out the value of such a work as a book of reference, and we pass on to consider what our friend the silversmith has to say about the badges of certain of the regiments territorially connected with the area to which the pages of this Magazine are specially devoted.

These localities include Buckinghamshire, Essex, Kent, London, Middlesex, and Surrey. Let us take them in the order they appear in the book, and give the descriptions in the original spelling. *The Seventh Regiment of Foot* (now the Royal Fusiliers; the City of London Regiment): "A square mettall plate burnish'd; a cast mettall gilt Garter and crown and rose in center gilt dead; the motto Honi soit qui mal y pense; fastened with a pin and screw." *The Surrey Militia* ("probably," says Mr. Almack, "the third battalion of the East Surrey Regiment"): "Metal matted gilt plate; beaded border and pointing inside. A star, with bright cut hollow and crown, cast solid with the plate. A plain half round metal gilt rim burnished and pin'd on for the Medalion; in the center G.R. in a cypher of silver on a blue enamel'd ground." *The Surrey, or Seventieth Regiment* (now the second battalion of the East Surrey; it received its county-title in 1782): "A metal gilt plate with silver crown laurel and number 70 in the center, all boiled dead." *The Bucks, or Eighty-fifth Regiment* (raised within that county in 1793, and designated the Eighty-fifth, or Bucks Volunteers. In 1809 its title was changed into the Bedfordshire): "A metal gilt plate; beaded edge or border metal gilt; a metal star with engrav'd threads for the rays gilt dead colour; the motto BUCKS REGIMENT number 85 of metal gilt dead colour in the center on a polish'd silver plate. The Garter lay'd up with on (*sic*) edge; the number and silver pin'd on together." *The*

REVIEWS.

Cinque Ports Volunteers (raised 1794, with headquarters at Dover; disbanded 1802): "A metal gilt plate with a flat piece of silver matted course and boiled dead; on it a metal gilt chac'd shield with Cinque Port arms; over the shield a metal gilt crown and under the shield a metal gilt label; the motto CINQUE PORT." *Westminster and Middlesex Militia* (now the fifth battalion of the Royal Fusiliers): "A metal plate matted gilt dead colour, with solid silver border threaded and polished. A silver star with the rays round instead of hollow and polish'd. On the star a metal gilt dead colour Eastern crown. Under the crown two silver transparent blue enamel'd shields, the dexter shield having three silver hangers revers'd ways with gilt hilts and the points indented; on the sinister shield a metal gilt portcullis." *The West Kent Militia* (now the third battalion of the Queen's Own, or Royal West Kent Regiment. It was known as the First Regiment of Militia from 1793 to 1802): "A silver gilt plate with silver ornaments boiled dead, being a ducal coronet two labels, a Garter and star in center. Motto on the labels: Aut nunquam tentes aut perforce. Motto round the Garter: WEST KENT 1ST REGT. OF MILITIA. The whole of the ornaments struck in a die."

In our last issue we referred to the interest which any work with a military flavour would arouse at the present time, and for that reason we venture to predict for Mr. Almack's volume a rapid sale during the next few months; but its value will remain long after there has died from our ears the din of battle that ruffled and saddened the last year of the reign of that illustrious lady whose kindly heart and splendid diplomacy so often silenced the cry of threatened war.

ALFRED THE GREAT: A Sketch and Seven Studies. By Warwick H. Draper, M.A. Crown 8vo, cloth, 6s. London, Elliot Stock.

Mr. Draper's Sketch makes no pretension to fullness, and will be valuable to the student of original documents rather than to the general reader who desires to obtain a presentment of the career of the first great English King. In his estimate of Alfred's achievements the author allows his enthusiasm for his subject to overbalance his judgment, such statements as that imputing to Alfred the anticipation of the County Council legislation of ten centuries later being misleading even as generalisations.

In the Studies attention is called to a valuable and little-known piece of evidence in favour of the authenticity of Asser's "Life," while those entitled "The Vale of the White Horse" and "Alfred's Burial Place" are of topographical interest.

The illustrations add value to a book which is supplemented by a compendious bibliography ranging from The Anglo Saxon Chronicle to "England's Darling." In a footnote Mr. Draper ventures a criticism of the latter work with which all Mr. Alfred Austin's friends will agree.

LONDON WINDMILLS.

By J. G. WALLER.

OF all the picturesque objects which arise before us in our landscapes, the windmill, in its various aspects of construction, is one of the most noticeable. But it is disappearing before the use of the steam-engine, which can always be set in motion, whereas the other depends on the changes made by the condition of the elements. Of its origin little definite is known, nor in what country it first arose; but it appeared in Europe in the twelfth century. One would be inclined to attribute it to a maritime people, who, seeing the power of wind with the sails of ships, may have grasped the idea of its further application. It is significant, that one of the earliest representations known to us is upon the Flemish brass of Adam de Walsokne, in St. Margaret's Church, Lynn Regis, who died in 1349. This exhibits the post-mill in its most primitive form, but which, with some modifications, existed to our own time. It shows a structure entirely of wood, having a pyramidal roof, with a beam or lever to move it on its axis, as still employed in old mills. The figure of the miller on horseback, on the brass, carrying a sack upon his shoulders, is doubtless in ridicule of his dishonesty; there may be some story in which it is given, as also of his riding on the stang, likewise represented, the standers-by showing their mirth at the spectacle.

In the windows of the church at Great Greenford there is a representation of a mill quite as primitive, though later in date (fifteenth century), showing a similar construction, but without any horizontal beam—an erroneous omission of the artist.* The mill appears to have been of comparatively small size.

We generally assume that the windmill, like that moved by the action of water, was for the purpose of grinding corn; it was an advance in science over the rude hand quern, which, in early days, was a labour imposed upon slaves and women. Thus the development of machinery in this case, as in others, tended to reduce the hard work of the hand. In small communities in different parts of the world, the quern is still used, but where the population accumulates it would necessarily give place to a wind or water mill. An interesting account of the mill's use in classic times was compiled by the late John E. Price, and is published in the "Transactions of the London and Middlesex Archæological

* See "Transactions of the London and Middlesex Archæological Society," vol. iv., p. 172.

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Society" (vol iv., p. 124), to which I refer those interested in the subject.

Mills, however, of both kinds were soon applied to other purposes than that of grinding corn; especially in Holland and Flanders, to draining marshy lands. The practice was thence introduced into England for reclaiming the watery fens of Lincolnshire and parts of Norfolk; and it may be that the windmill was first brought to us from those countries. Our task, however, is now to give some account of the mills about London, and to show how often, when they passed away, their memories were preserved in the localities they formerly occupied. Our evidences will be supported by references to maps, engravings, and drawings.

John Stow, in his "Survey of London," speaking of Moorfields, says: "In the year 1512 Roger Archley, mayor, caused divers dykes to be cast and made to drain the waters of the said Morefields . . . whereby the said felde was made somewhat more commodious, but yet it stood full of noisome waters, whereupon Sir Thomas Semor, mayor, caused divers sluices to be made to convey the said water over the town ditch into the course of the Walbrook." He then proceeds to add: "since which time also the further grounds beyond Fensbury Court have been so overheightened with laystalls of dung, that now three windmills are thereon set." In another passage he tells us of a charnel house near St. Paul's, "pulled down in the year 1549; the bones of the dead couched up into a charnel under the chapel were conveyed from thence into Finsbury, held by report of him who paid for the carriage, amounting to more than one thousand cartloads, and there laid on a moorish ground; in that short space after raised by soilage of the city upon them to bear three windmills." This second account gives a more accurate explanation of raising the site, and puts the construction of the mills to a somewhat later date. We now turn to the oldest of London view maps, by Aggas, which we assign to the reign of Elizabeth, and there we find a corroboration of Stow in a representation of three windmills, the most important group in the immediate vicinity of the City of London, which had a long life; about a century later (1658) they appear in Faithorne's map, then increased to six, as shown in the annexed cut. Mill Hill and Windmill Row, immediately above Finsbury Square, are memories of them.

Stow says of the suburb by Goswell Street, then an outlying district: "There is at the further corner of this suburb a windmill which was sometime by a tempest of wind overthrown, and in place thereof a chapel was built by Queen Katherine (first wife to Henry VIII.), who named it the Mount of Calvary, because it



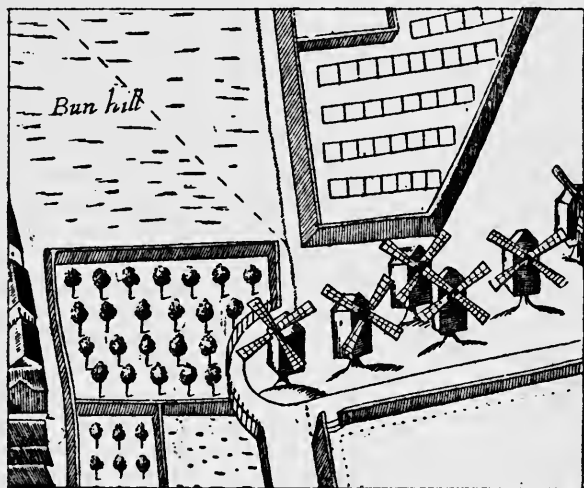


White Lead Mills, near Islington.

LONDON WINDMILLS.

was of Christ's Passion, and was in the end of Henry VIII. pulled down, and a windmill newly set up as afore." This mill appears in both of the old maps previously alluded to, and as late as 1793 its situation is recorded by Mount Mill; it may have been then still extant.

Before we go farther it may be well, as Goswell Street brings us near to the then outlying village of Islington, to take note of those windmills which appeared in the vicinity, though at a somewhat later date. At the beginning of the last century the London



suburbs had numerous small places of entertainment. Tea-gardens were everywhere, but there were often additions to them where liquors stronger than tea were to be had, as well as amusements of various kinds. Now, glancing at our early eighteenth-century maps, one comes across the Rosemary Branch, delightfully isolated in the midst of fields. Not far from the busy neighbourhood of Clerkenwell, it served as a pleasant resort thence, across fields, for the hard-worked artisans and their families. Here was a piece of water for sports, in which duck-hunting, a barbarous and now happily obsolete amusement, took place, and in my memory balloons have ascended from the gardens near. In the vicinity two windmills were erected about the middle of the eighteenth century. No early history belongs to them. They were not therefore for grinding corn, but for preparing white lead, and this use gave them their name. In structure they both belonged to the tower type, and are represented in the plate opposite.

Though the small sketches of the mills in the maps of Aggas

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and Faithorne must be considered as conventional, we may point out that the form is the same as the early examples represented at Lynn and Great Greenford, as marked by the pyramidal roof, and being entirely of wooden construction; this can hardly be accidental, as it occurs in both.

The record we now give of another mill, belonging to the age of Elizabeth, is not the least interesting when we go to the pages of Shakespeare. In the second of "Henry IV.," act iii., sc. 2, Justice Shallow thus addresses Sir John Falstaff:

"Oh, Sir John, do you remember since we lay all night in the wind-mill in St. George's fields?

Falstaff. "No more of that, good Master Shallow, no more of that.

Shallow. "Ha, it was a merry night."

This mill had a long life, and we will try and identify the scene of dissipation. In Ogilvy's Road Map, 1675, it is marked as in the annexed cut from it, and the text says: "You prosecute the forward way from St. George's Church (Southwark), entering



Blackman Street and have Mint gate on the right. At 9.8 you come to the end of the pavement (Stones End), and 11 poles further to St. George's fields. At 10.3 you have Newington Windmill on the right. At 11.30 you come to the May Pole, and 7 poles further to the divisions of the ways, the left to Camberwell, the right to Lambeth." The Newington windmill and that of St. George's Fields are one and the same; it is

marked by Faithorne (1658) on the left side of the causeway, an error, like many others in his map, due doubtless to the fact of his being an exile after the sacking of Basing House, wherein he was taken prisoner. The allusion to the maypole is of interest, for being obnoxious to the Puritans, all were destroyed, though some were afterwards re-erected in part at the Restoration; one in the Strand existed to the eighteenth century.

The Shakespearean mill, as we may fairly distinguish that of St. George's Fields, closes our account of those extant of the era of Elizabeth in the immediate vicinity of the metropolis. In a rare print of the Gardner Collection, entitled "Burnwork Blewitt, or who murdered Ball at his house in the Mint," the windmill appears in the distance across fields, beyond Ball's house, in front of which are six figures, in the costume of the middle of the

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eighteenth century, parading; but whether intended to be spectators or culprits is not clear. The mill was not removed until some thirty years later.

It is clear that the windmill in St. George's Fields was, in the sixteenth century, a place in which doings took place besides grinding corn, and those by no means favourable to moralists, or Shakespeare would not have alluded to it in connection with Falstaff and Justice Shallow, who, by the way, is made the worse of the two. Being sufficiently beyond the then boundaries of London, it was favourably situated for any riotous dissipation, and the passage from the play of "Henry IV." adds a note to the social condition of London in the sixteenth century.

All the mills we have named lasted through the days of the Stuarts, but now, with London's extension, one has to add to our list. Again we go to Ogilvy's Road Map, and the annexed cut shows a windmill about the top of Bond Street, and the memory of this is perpetuated on the other side of Oxford Street by "Mill Hill Place," to which site it may have been removed at a later date. Faithorne again helps to tell us why Windmill Street, opposite the Haymarket, received its name, as his map shows the mill and a few scattered houses ending London's western extremity. The recent changes made by Shaftesbury Avenue have effaced every memory, though some of the old houses given in the map, much patched, were to be seen about twenty years ago. The cut overleaf from Faithorne also shows the notorious gaming-house at the corner of the Haymarket, called Pickadell Hall, which gave name to Piccadilly.

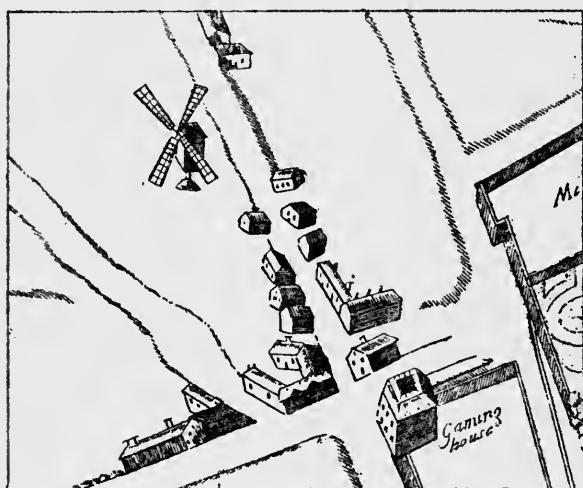
Before we leave the western part of London it is necessary to point out the site of another mill, close upon Oxford Street, that is to say, at the end of Rathbone Place; this still remained as late as 1787, and a view given in Crowle's "Pennant," vol. v., in the British Museum, shows it to have belonged to the tower development. It is recorded by Windmill Street, leading into Tottenham Court Road, which preserved some remains of rurality at the beginning of the nineteenth century.

In the immediate vicinity of extending London there stood, in the seventeenth century, a windmill on the river bank on the south side, nearly opposite Hungerford Bridge, and beside what was afterwards Cuper's Gardens. This appears in a view from



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Lambeth, attributed to Hollar, and in maps (1690) published by John Seller, as well as in others of a later date. It is sometimes marked as a "saw-mill," and latterly it appears, in a rare print of the Gardner Collection, as doing work for a brewery. It seems in this to have been constructed on the tower system, mounted up high upon other structures—a degradation in both cases from earlier use.

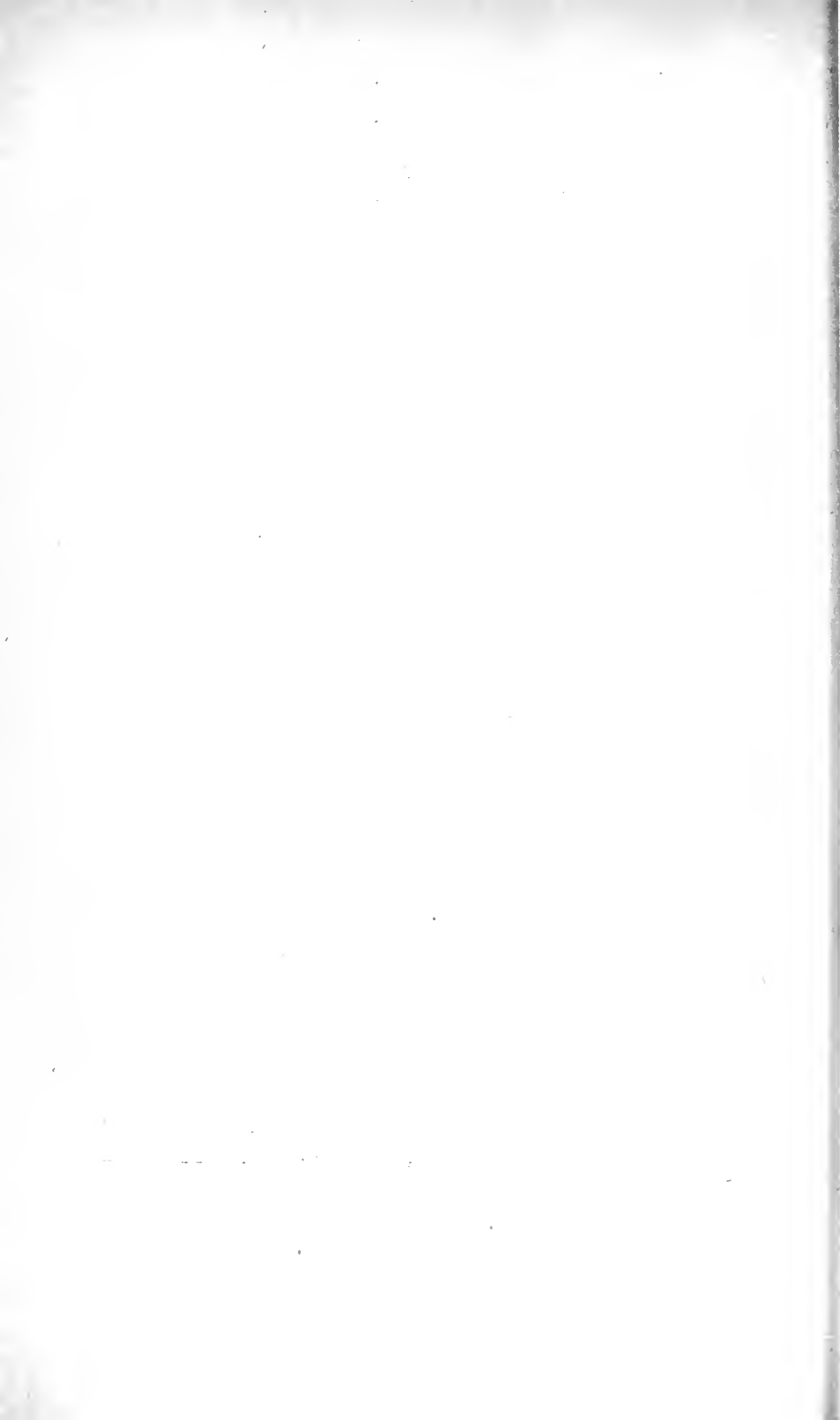


Ogilvy's Road Map points out a mill, then outlying at Battersea, a veritable tripod, which, built upon a projecting spur into the river, was an exceedingly picturesque object, and thus has often been shown in prints. It was, besides, noted in later days by its proximity to the Red House, a place of entertainment and for pigeon shooting. Two mills were built in later days, and both belonged to the tower kind. An etching by John Harley, 1820, is one of the best and most picturesque, and it shows in the distance a similar mill near Chelsea.

Returning from this outlying district towards Lambeth Palace were several windmills, viz., at Nine Elms, at Vauxhall (which latter has not long since been destroyed), and at Lambeth, where its name is preserved in Windmill Lane. All these, as recorded, seem to have been of the tower type, and constructed of wood, on so much of the same plan as to suggest the same builders. That of Lambeth was elevated on a brick foundation, with a railed gallery at the base of the mill. All these tower examples had the turret which held the sails moved by an apparatus self-acting, or



Mill near Lambeth.





Ruined Mill, Stratford.

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at least partially so, having a circular fan-shaped whirl to effect the motion by the action of the wind.

In Wilkinson's "*Londina Illustrata*" is a view said to be taken from the tower of St. Mary Magdalen, Bermondsey, showing a mill in the marshy district between Rotherhithe and Bermondsey: this, which was of the older form, existed to our time in the midst of tender grounds, and was used for grinding colours; its use as a corn-mill had long since ceased. Going thence back to the river-side was a mill at Cuckolds' Point, Rotherhithe; it is shown in some early maps. Hence, we must cross the river, and take note of what once made a considerable feature on entering the port of London. Bristling around the Isle of Dogs were eight windmills, as shown in Roque's map, and there was, as a further decoration of this margin, a gibbet, one of the instruments of our then civilization. Here we come upon a scene immortalized by Hogarth. The idle apprentice is being sent to sea, and he insults the rowers of the boat at Cuckolds' Point, they, in return, pointing to the projecting gallows. As we are now on the eastern side of London, we can enumerate three mills in Bow and Stratford marshes, shown on Roque's maps, as well as one in Bromley adjoining. One of the three above named, that nearest Stratford, was struck by lightning about seventy years ago, and, so wrecked, it remained a ver picturesque object. In this condition I discovered it, and, with a brother artist, went and made two sketches, both of which are now in the Gardner Collection. It was amusing, that as we returned home and called upon others of our craft, to find them struck with the mill's capabilities, and exhibitions in the succeeding year showed many examples of the ruins. The most successful of these was one by Mr. Niemann. It showed the mill in twilight rising in the midst of a wide, desolate marsh, on the horizon a lurid light beneath heavy clouds, scarcely making darkness visible, wanting only the suggestion of the curfew tolling from a distant tower as a wail over the dying day. One of my sketches is here reproduced, and it shows us a mill of a primitive type, with the lever beam for the rotation on its axis, not very far removed in its development from that on the brass of Adam de Walsokne, dated 1349. It will be seen that its base had been protected by an enclosure of brick, which was sometimes used for stores, and even, occasionally, as a residence for the miller.

A glance may now be made at mills in outlying districts, which could scarcely be embraced within the metropolitan area until well into the present century, and of some of these our evidence is vague. Marylebone Fields have now given place to Regent's Park, and St. John's Wood is a compact neighbourhood. There

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is an engraving of cricket-playing in Marylebone Fields; I believe the picture is by Hayman, and the scene was probably the foundation of Lord's Cricket Ground, and it was very likely not far off the present site. On the horizon is a mill, and there is, also in the Gardner Collection, a representation of St. John's Wood Farm Cottage, which may show the same mill. There is also an engraving, of no great moment, of Primrose Cottage, which may or may not derive its name from the vicinity of Primrose Hill, in which is a distant windmill; but it is impossible to locate it, or to say whether it may not be the same as that last alluded to. A good pencil drawing of a mill beyond Kilburn takes us still farther afield; it shows the tower type, built of wood, such as we have described.

✓ If, years ago, we had gone to the other side of the Thames, we could have found a windmill near to St. George's Church, Camberwell, which has disappeared. On the edge of Blackheath were two, one of which is not quite out of memory.

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LONDON'S river has been brought into notice in a good many ways lately. The talk of an improved service of steamers to ply upon it has ended in talk, and things go on this year much as they did last, a few new boats being, however, added to the fleet of veterans.

THERE is not enough of the cross-river system below Westminster Bridge to make our river service popular and useful. Let Waterloo Pier be placed on the Surrey side, and many daily travellers to and from Waterloo Station would use the boats. Blackfriars Pier, too, should be on the Surrey side. A new pier might be erected at the City end of Southwark Bridge, from thence the steamers should pass direct to the Surrey-side pier at London Bridge, re-crossing to the City side. From thence certain of the boats might continue their course to Greenwich and Woolwich.

THE cost of carrying out these alterations would not be prohibitive; but we imagine that the number and location of piers is a matter resting with the Thames Conservancy, an exceedingly lethargic body, yet modern political science is not powerless to accelerate its movements! If, with the present somewhat uncertain service by old and slow boats, indications of public appreciation were apparent,

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the Thames Steamboat Company could easily raise fresh capital and, with a fleet of faster and more comfortable boats, maintain a more frequent and reliable service. At all events, it is on the basis of business and not of philanthropy that we must rely for an efficient river service.

BEAUTIFUL as are many parts of the Thames, its beauties and its picturesqueness are undeniably vanishing, and lessening the number of swans will be a distinct loss from the artistic point of view, though the presence of these noble birds may be obnoxious to anglers—a class thirsting for the destruction of otters, kingfishers, and other things of beauty. Golfers need to be reminded that commons exist for other purposes than golfing, and anglers should remember that the Thames is intended to gratify the lover of the beautiful as well as the “sportsman.”

THE King intends to give the Thames some of its old fashionable tone. He is having a boat-house built for Datchet Reach, and evidently intends to be a good deal on the river. We are glad to see that the Great Western Railway is running, as last year, steam-launch trips from Henley either to the Cliveden Woods or to Pangbourne.

It is pleasant to see, by its report for 1900, that the Kyrle Society continues to make steady progress in its good work—that of bringing the beautiful to those who cannot go to seek it; as usual, dingy club or work rooms have been decorated, concerts given, and art exhibitions organized. That such exhibitions are appreciated in the thickly-populated districts of London is proved by the fact that the last show at the Whitechapel Art Gallery was visited, during the short time it was open, by over 200,000 people; doubtless the exhibition now being held in the Bermondsey Settlement will be, in its way, as successful.

THEN, as in previous years, the Kyrle Society has materially helped in the acquisition of open spaces. Hardly ever before have the promoters of this all-important object had better cause to congratulate themselves; on all sides of the metropolis new “lungs” have been thrown open during the last few months. Mr. Bull’s scheme (*vide* the “Sketch” for 4th May) of a green girdle for London may not be altogether possible, but its suggestion is a hopeful sign, and his diagram at least shows us where there is most need for securing open spaces. Mr. Bull evidently thinks he is quoting very ancient history when he speaks of Cromwell’s

QUARTERLY NOTES.

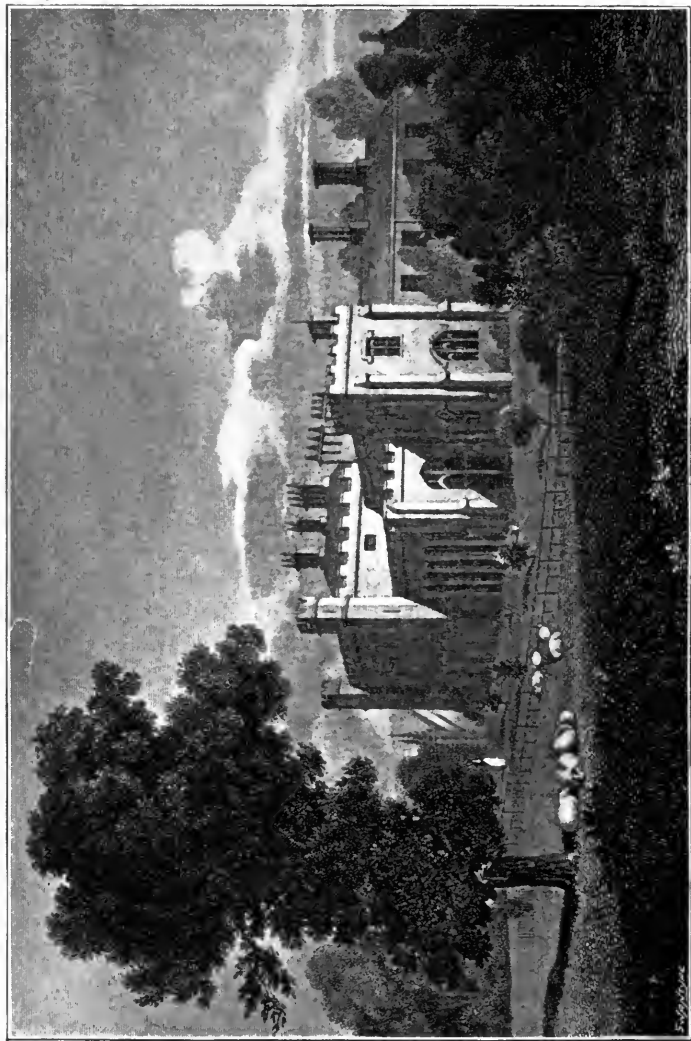
measures to stop the rapid spread of London, but had he turned back the pages of history a little further, he would have found an earlier ruler of the country viewing with alarm the increase of houses around the City. In 1590 the Privy Council Registers record that Queen Bess was "highly offended" at the many new buildings erected, contrary to her previous order, and that those who erected them were brought before the Star Chamber.

OF all the open spaces just mentioned the Alexandra Park is, for many reasons, the most interesting. Its acquisition was carried—mainly through the energy of Mr. Littler, K.C.—in the face of a very strenuous opposition; and, together with the open space, the public has acquired the capacious building that stands within it. In this Mr. Littler tells us he hopes to organize instructive exhibitions illustrative of art, science, and industries, and he asks those who have suitable objects for exhibition to lend them. The "Palace" is also to be a teaching centre—in short, as the Duke of Bedford put it in his speech at the opening ceremony, a place for "rational" recreation. That recreation is sometimes the reverse of rational, few sensible people will deny; and when it ceases to be so, it becomes selfish and obnoxious. It is this selfish and obnoxious recreation that the Kent County Council seeks to restrain by its new by-law against holiday rowdyism in rural districts. We hope other similar bodies in the Home Counties will follow Kent's example and frame a similar by-law.

BUT whilst congratulating ourselves on having rescued from the builder various important positions around London, we must not forget that there is need for continued energy. At Kilburn one of the few remaining opportunities for giving that congested district an open space will be lost if the School Board has its way and acquires the Grange estate; then again in London itself—in the very heart of the City—an edifice of great historic importance, and surrounded by a considerable amount of unbuilt land, is threatened with destruction. We refer, of course to Christ's Hospital, which the governors seem bent on destroying and offering as a building site.

THE exact date of this edifice, or the main part of it, really matters exceedingly little; unquestionably the whole is of historic interest, and the fact that it is to be vacated by its scholars will render possible its utilization in a variety of useful ways. Knowledge of the policy of the governors—opposition to the proposed purchase by St. Bartholomew's Hospital of a portion of the site being one item





Twyford Abbey.

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in that policy—is fortunately widespread, so that the governors will have to show a very strong case before Parliament sanctions the sale of the buildings for demolition.

BESIDE this important scheme of preservation, that for retaining Hogarth's house at Chiswick pales into insignificance; but that is no excuse for neglecting it. The preservation of the homes of great men, as memorials of them and as museums for objects of interest connected with their lives, is a valuable help to the study of history, and we are glad to be able to state that the project for preserving Hogarth's house will, in all probability, be successful. Only a little more money is wanted of the necessary £1,500. Those who can help to provide it should write to Mr. Ramsey Murray, London and County Bank, Chiswick.

THE Royal Agricultural Society has good reason for wishing to possess a permanent home for its "shows," and the King's generous donation towards the sum required for the purchase of the Twyford Abbey estate will greatly help the object in view. Twyford becoming the home of the society will probably increase the number of residents in this now remarkably thinly-populated locality. The "Abbey" has not an ecclesiastical origin, but is an erection, in what Mr. Emslie describes (*ante*, p. 119) as the "Walpole-Gothic style" of architecture, built about a century ago in the place of an old manor house, which Lysons says was surrounded by a moat.

THE new street from Holborn to the Strand is already making a wondrous change in the face of London. May we suggest, ere it is too late, that some of the wooden fronts of the houses in Holywell Street should be preserved and set up again elsewhere as specimens of their kind, for they are getting exceedingly rare; perhaps the Alexandra Palace would shelter one or two.

As to the name by which we shall call the new thoroughfare, any number of suggestions are before us. "Wren Avenue" has a certain historic flavour about it, because the great architect had a scheme of a fine thoroughfare from the "north of London," as it then was—to wit, Holborn, towards the Thames; but somehow "Wren Avenue" sounds rather silly, and might, hereafter, be misleading, although there is not much probability of posterity mistaking any of the edifices to be erected along it as the work of Sir Christopher! There is sense in the name proposed by the "Globe": "Imperial Avenue." At all events the future student of history will be in no doubt as to why Englishmen, at the opening of the twentieth century, christened the new street "Imperial."

QUARTERLY NOTES.

PLACE-NAMES—whether of streets or not—are an exceedingly interesting study, and they furnish the derivator with a wonderful scope for his ingenuity. Mr. Horace Round, at the last Archæological Congress, urged the importance of an intelligent study of place-names based on antiquarian research, rather than on the ordinary lines followed by the student of derivations. A good deal of the mangling of place-names is wanton and modern, and our readers will remember that many curious instances of mutilation were cited in these pages last year. Mr. Round referred to the case of Stow Maries, which took its second name from having belonged to the family of Marice, or Morice; the place has now become Stow St. Mary! Mr. Round urged local antiquarian societies to take up the study of place-names, and we believe many of them (including those for Hertfordshire and Essex) are already doing so.

It is satisfactory to record the fact, that by the tact and energy of Mr. F. G. Kitton, Hertfordshire has acquired the unique collection of county views and pamphlets to which reference was made in these notes last April. The money required was raised, and the collection has become the property of the County Museum at St. Albans. Indeed, so successful a beggar was Mr. Kitton, that he actually got more than the sum for which he asked; it is proposed to bestow the surplus on carrying out some necessary binding, and for adding to the collection should opportunity offer.

WE have referred on more than one occasion in these notes to the proper preservation of local records, and to the work of the committee appointed by Government to consider the question. The committee's report is certainly awaited with interest by historical students, who will learn with satisfaction that Mr. A. J. Balfour was able, in May last, to inform the House that a great quantity of evidence had been collected, and that the report might be issued during the present session. He added, and we can fully realize the truth of the assertion, that the lamented death of the late Bishop of London, one of the most able members of the committee, has materially retarded the committee's labours.

A CARTOON, ATTRIBUTED TO REYNOLDS, FROM A HERTFORDSHIRE HOUSE.

By M. E. P. RUMBALL.

A CARTOON by Sir Joshua is, to say the least, a rarity, so that some doubt may be reasonably thrown upon the authenticity of that I am about to describe. Yet there are many points in favour of that authenticity, and the strongest is the quality of the work. The style of drawing is distinctly similar to Reynolds'; there are present the strength, beauty of outline, and breadth, that distinguish his allegorical work, and the faces of the cupids represented remind one, in a striking degree, of the famous Cherubim picture.

First, as to the subject of the picture: it is an allegorical treatment of the drama, and the scheme is assisted by such symbols as the descending Pegasus, in the extreme right-hand corner (perhaps suggesting flights of fancy), and a cock, very lightly sketched in the lower left-hand corner; the cock, it will be remembered, being—as well as sacred to Æsculapius—specially the bird of Apollo, the associate of the Muses, and the presiding deity of poetry, music, and eloquence. The lower right of the design is occupied by a half-length cupid, bright and graceful, who clasps and crowns with laurel a comic mask of which the mouth is open absurdly wide. At his back are a pair of butterfly's wings, emblematic of gaiety, and in his left hand is the magic wand.

Facing the left is the sphinx, indicative of plausibility of speech; its face—though wearing an inscrutable expression—is perhaps a trifle too smiling and animated for the emblem of mystery. But the face is turned towards the comic mask, so perhaps the draughtsman meant to indicate—in that unusually lively expression—the part which mystery plays in lighter drama, that of pleasant surprise and happy ending. On the back of the sphinx is another cupid, looking upwards and blowing a horn; doubtless, a portrayal of music.

The left centre of the design is occupied by a mischievous-looking cupid, leaning forward as if in the act of running, and holding the gorgon-like mask of tragedy. This mask is a remarkable piece of work: the hair is long and shows below the face, throwing it well forward. Then comes a slight vacant space, unfilled even by background detail, and then a crouching satyr. Just above each ear of the cupid bearing this mask spring two small wings, reminding one of those given to Hermes, the Greek Mer-

A REYNOLDS CARTOON.

curius. These, again, might well signify the flights of imagination, or the gifts of eloquence, for, if Lucius is to be trusted, Hermes was speaker in the assemblies of the Gods. A cloak flows backward from his shoulder, and serves the double purpose of balancing the centre of the drawing, and of throwing this figure into strong relief, thus giving it, besides the most important place, the greatest emphasis; and also relegating to the background a sorrowful-looking cupid, who is shading his eyes, and seems to be weeping, or perhaps is struck with terror at the fearful sight that has just passed.

The left of the design is occupied by a satyr with goat's feet and lower limbs, half crouching on the ground, and shrinking from, and with his right hand warding off, the mask of horror. Being a follower of Bacchus he is naturally alarmed at this disturbing element. To the left of the satyr is the unfinished sketch of the cock already mentioned; its wings are outspread, and it is evidently in the act of crowing.

The whole design is drawn with a brush in strong and vigorous outline; the background is monotoned. Its size is about eight feet by three. It is lightly mounted in what was once a gilded frame. It is indented along the upper part in such a way as to suggest that it was intended to form part of a frieze, framed in with festoons in plaster moulding or carving. The indentation on either side describes two deep curves equally balanced, about one-fourth the height of the picture, with a smaller indentation exactly in the centre, which would indicate the place for the knot or bow which was to support the festoon wreath. The grouping of the figures, and the fact that no single outline encroaches beyond the indentation, serves to confirm this theory.

The sides are discontinued in such a way as to suggest that, though there were no pendants to the double festoons, and though subject and composition in themselves are complete, the design may have been intended for a series of panels denoting the arts, and in such case suitable for decking the upper part of a proscenium in a small theatre, such as was at that time often found adjacent to the private house of some great patron of the drama.

Now as to the history of the cartoon: It was bought by my grandfather some sixty years ago, at a sale of furniture at an old house near Wheathampstead, a house in which, it was said, Sir Joshua Reynolds frequently stayed; and it is the tradition that the great master drew the cartoon during one of these visits. We know, of course, that he was a familiar friend of the Thrales, and it is reasonable to suppose that through them he became acquainted with the rural retreat in which the cartoon remained till purchased by my grandfather. The Thrales' relations lived in Wheathampstead.

ESSEX CHARITIES.

WHITE COLNE AND COLNE ENGAINNE.

BY THE EDITOR.

[Continued from p. 64.]

INQUISITION taken at the "Lion" at Kelvedon, 16 September, 1601. The jury say that a house called the Church House, and a croft of land called the Church Pightell, and a croft called Perse Croft, with a cottage thereon lately built, in White Colne, have been, time out of mind, the property of the parishioners of White Colne, and that the churchwardens of the said parish have always had the letting of the same, and, with the consent of divers others of the said parish, employed the profits "for and towards the reparations of the said church, or for or towards the relief of the poor people inhabiting within the said parish," at their discretion. The issues of the Church House and Church Pightell are still so employed, but the profits of Perse Croft, with the cottage thereon, have been, for about twenty years, converted by John Gurlinanc to his own use.

The jury further say that a house called the Sextrege House, with two crofts adjoining, containing about an acre and a half, and thereto belonging, in Colne Engaine have, time out of mind, been employed for, and in recompense of, the sexton's wages, who has ever been appointed by the inhabitants of the said parish; and that the "fore-crop" of half an acre in "Mellbrooke Meadow" in the said parish has, time out of mind, been appointed to the churchwardens and parishioners of the said parish, and the rent bestowed "towards the strewinge and dressing up" of the church of Colne Engayne, till about three years since, when Roger Owen, "appolly-cary," and — Blage, esq., his farmer, have entered the premises and converted the profits to their own uses.

The jury further find that, time out of mind, the rent of a croft called "Pytt Croft," in the parish aforesaid, has been paid to the said churchwardens of White Colne, and 4*d.* out of the rent of Hames Croft or White Colne to the last-named churchwardens. Edward Prentice now holds Pytt Close and refuses to pay the said rent; and Henry Potter holds Hames Pytle and refuses to pay the said rent; both rents ought to be employed towards the reparation of the church of White Colne. They also say that 6*d.* from a croft called Mosses in Colne Engaine should be employed to the

ESSEX CHARITIES.

use of the poor people of that parish. John Pryor is owner, and refuses to pay.

They also say that all the evidences concerning the said half acre of meadow were long since stolen out of the church of Colne Engaine, but by whom they know not. The order on the foregoing in question was made at the "Lion" at Kelvedon 30th September, A.D. 1601. As John Gurlenanc claimed nothing on the said land in his occupation, but only requested that he, and Elizabeth his wife, "being very poor and aged," might have the same for their lives at the yearly rent of 1*d.*, payable to the churchwardens and overseers of the poor of White Colne to the use of the poor of that parish; and as Edward Prentice, owner of Pelt Croft, and Henry Pelter, owner of Hames Pightell, had not attended the Commissioners as they were commanded, that from henceforth there should be issuing out of either of the said crofts a yearly rent of 4*d.*, payable to the said churchwardens. It was also ordered that, with the consent of the inhabitants, John Gurlenanc and Elizabeth his wife should hold according to their request, and that the Church House and the croft called Church Pightell, and the lands, etc., in the occupation of the said John Gurlenanc, shall be employed to the good and charitable uses mentioned in the said inquisition, "and never hereafter to be misemployed nor aliened."

Concerning the rents, lands, and tenements in Colne Engaine, it was ordered that, as John Pryor, owner of the croft called "Mosses," had promised "for ever hereafter" to pay to the churchwardens and overseers of the poor of the said parish 6*d.* yearly out of the said close to the use of the poor of Colne Engaine, that the same "be forever paid."

As Mr. Thomas Blage and Mr. Roger Owen had failed to appear and defend their right to the "forecropp" of the said half acre of meadow, it was ordered that the said "forecropp" should be forever employed by the churchwardens of Colne Engaine towards the charitable uses mentioned in the inquisition, and that it should be lawful for the said churchwardens and the overseers of the poor of the said parish to enter upon the said half acre of meadow, and the house called the Sextrege House and the two acres of land thereto belonging, and to make an estate thereof in fee simple of the said "forecropp," house, lands, and tenements, to ten persons of the said parish and their heirs, to the intent that they may for ever employ the profits to the uses mentioned in the inquisition.

NOTES ON CHURCH PLATE IN THE DIOCESE OF LONDON.

[Continued from p. 165.]

I NOW come to the purely secular pieces of plate, and some of them—the beakers and mazers, the tea spoons, the sugar tongs, the pepper pot, the oyster knife and fork, the muffineer, the snuff and tobacco boxes—contemplate parochial festivity on an extensive scale.

In the parish of S. Clement Danes—which, by the way, has no less than three snuff boxes—there are two very interesting Elizabethan wooden hammers for the use of the chairman at vestry meetings, made of boxwood decorated with silver rims and mounts, and carved on the faces with the Tudor rose and crown, E.R., and an anchor, which is the parish arms, and the dates 1577 and 1598.

From the records of S. James Garlickhythe we learn a little more of what went on at these meetings. In that parish there is a most singular piece of secular plate in the shape of a cup about seven inches high made of *lignum vitæ*, in imitation of the cups of *Type 2*, with a large bowl with straight sides slightly splayed at the lip, and circular base standing on a short baluster stem with a flat foot. The cup was provided, apparently, to replace one that had been lost in the Great Fire of London, and is especially interesting because it is provided with a rim of silver round the lip inscribed with thirteen names and the date 1670. The difficulty, of course, is to fix the exact date of the wooden vessels in the absence of names or silver mountings bearing the date mark. The present rector, Minor Canon Henry Danvers Macnamara, discovered this cup in a disused cupboard in the parish vestry, and not long afterwards he came across the Queenhithe Ward Inquest Minute Book among the registers. It is so unusual to find an object of this kind, together with a book containing the record of its acquisition, that I venture to reproduce the entry relating to it from this book, and will observe in passing that had this book been taken from the parish and deposited with other parish archives in a museum, we should have lost a very interesting connection. Upon that score, however, I will take the opportunity of saying something later on.

The names of the Wardmote Inquest of the several parishes and precincts of the Ward of Queenhithe elected this present year 1670, together with their several places, viz. :

NOTES ON CHURCH PLATE.

1. Mr. Daniell Griffith, of St. Michael Queenhithe	Foreman.
2. Mr. Thomas Irwin, of St. Mary Somerset	Treasurer.
3. Mr. Edward Osgood, of St. Michael Queenhithe	Controller.
4. Mr. William Biggs, of St. Peter, Paul's Wharf	Assistant.
5. Mr. Giles Harris, of St. Nicholas Cole Abbey, M. A. Mounthaw	Assistant.
6. Mr. William Hurd, of St. Michael Queenhithe	Remembrancer.
7. Mr. Richard Grow, of St. Michael Queenhithe	Steward.
8. Mr. Paul Dashwood, of St. Peter, Paul's Wharf.	Scribe.
9. Mr. Charles Harbord, of St. Mary Somerset	Steward.
10. Mr. Isark Walker, of St. Nicholas Cole Abbey	Butler.
11. Mr. Francis Howten, of St. Michael Queenhithe	Butler.
12. Mr. John Johnson, of St. Nicholas Cole Abbey	Feweller.
13. Mr. Henry Pocock, of Trinity Precinct	Porter.

Memorandum.—This present year 1670 ye Wardmote Inquest provided a bowle of Lignum Vitæ, and garnished it with silver, and all ye names above engraven about it for the use of the Quest for the time to come instead of a biggin lost in the late conflagration 1666.

From subsequent entries it appears that spiced ale was the beverage with which the members of the inquest regaled themselves out of it; but it also seems that something beside spiced ale was required to make the proceedings harmonious, for fines of 1*d.* or 2*d.* were imposed for swearing or quarrelling at the inquest. The minute book is also full of interesting information, showing that our ancestors lived under a thoroughly paternal and inquisitorial government, a state of affairs to which we would seem to be reverting in this county-council-ridden age.

Another interesting collection of secular plate will be found at S. Giles, Cripplegate; this includes four beakers, three of silver and one of horn, a posset cup, and a mazer. They are illustrated in a plate opposite. The mazer will also be found illustrated and described by Mr. W. H. St. John Hope in "Archæologia," vol. i., p. 167.



HOUR GLASS.
S. ALBAN, WOOD STREET.

MAZER AND CUPS.
S. GILES, CRIPPLEGATE.



NOTES ON CHURCH PLATE.

In addition to these there are also four small silver cups on long slender stems. One, a grace cup, given by James Prescott, made in 1617, will be found illustrated in the first article of this series, in the plate, p. 119, Vol. II., number 6. Two others, made in 1612, presented by one Peter Phillips as a fine for not serving the office of scavenger, and the fourth, made in 1617, have plain wine-glass bowls and long baluster stems.

Peter Phillips' cup brings me to consider the acquisition of all this plate, both sacred and secular, by the churches. It generally happened in three ways, either by private munificence, by purchase out of the parish funds, or by fines imposed on persons for declining to serve parish offices. It is only, however, in the City of London that this acquisition by fine is to be met with. According to the old arrangement in the City each ward managed its own affairs, and for this purpose there were an alderman and a certain number of subordinate officials. Stowe gives the following list for the ward of Cripplegate: "One alderman and his deputy; within the Gate, eight common councilmen, nine constables, twelve scavengers, fifteen ward mote inquest, and a beadle. And without the Gate, a deputy, two common councilmen, four constables, four scavengers, seventeen ward mote inquest, and a beadle."

Beside Peter Phillips, one R. M. Vavs gave a beaker to S. Giles for being released from serving as a scavenger in Cripplegate. (Surely he and Phillips must have occupied the position of contractor and not of actual scavenger to the parish.) At S. James Garlickhythe Leonard Hammond gave a cup in 1638 as a "fine for not sarvin churchwarden." Perhaps this may be accounted for by Hammond's politics. S. Dunstan in the West has two flagons given by Anthony Gibes in 1618 to be freed from office; one of our cups at S. Olave Jewry was the result of a fine; and at S. Mary Aldermay in 1619 a parishioner, apparently anxious to be quit of his task, inscribed his cup "*Ab imunitate a muneribus hoc munus*," or, "Francis Bridges, his thankful gift."

The acquisition by gift or purchase I will deal with later on, when I come to the donors of plate. But, thanks to the munificence of private donors, the parishes had to purchase comparatively little plate. Christmas and Easter were favourite seasons for the presentation of plate. The gifts are usually inscribed with the names of the donors, and are frequently expressed to be the "free gift" or the "freewill offering," intended to emphasize the fact that they were not the result of a fine. For instance, John Dowse presented a pair of patens to Christchurch, Newgate Street, in 1617, inscribed "*Mentem non munus*," which may be translated "Tribute of his heart, not debt of his office." At S. Nicholas

NOTES ON CHURCH PLATE.

Cole Abbey the plate seems to have been purchased by subscription, and "Ann Bromsgrove, widd., gave in her mite for God's glory, £10."

As I am now dealing with secular plate I should like to note in passing the practice of inscribing Communion plate with the words "for the sole use" (of the Holy Communion), which occur not infrequently on plate made or presented during the Great Rebellion. Mrs. Mary Master, the wife of a clergyman of Kentish family, presented no less than three sets of plate to various churches in the diocese at that time, all bearing inscriptions to that effect. I have surmised, but it is pure conjecture since I have no evidence, that these words were purposely inserted to prevent the use of the sacred vessels (which, according to the fashion of the day, were of unecclesiastical appearance) by the parish for secular convivial purposes. The parishioners during the Great Rebellion have many enormities laid to their doors, and I should never be astonished to find evidence to show that they did use sacred vessels in that way. But of one of their peculiarities the parish records of the day bear ample evidence, and that is of their inordinate love for long sermons. So much was this the case, that actually the vestries passed resolutions restricting the duration of a sermon to one hour. Only one hour glass, and that a most beautiful and interesting brass one at S. Alban, Wood Street, remains. I think it is either Elizabethan or Jacobean. The little illustration of the plate in this article hardly does it justice; but being extremely fragile, the parish authorities are wisely jealous of exhibiting it, and it is by no means easy to obtain a close inspection or a photograph of it.

To return to the secular plate: as might be expected, the greater part of it will be found in the wards or parishes of the City of London, when business meetings, according to the fashion of the age, terminated in a modest symposium or pipes and tobacco, much in the same way that the livery companies of London wind up their business at quarterly and other courts with what is commonly called a "City dinner."

A set of tea spoons and sugar tongs will be found at S. Botolph, Aldersgate; a muffineer and an oyster knife and fork (appropriately in the vicinity of Billingsgate) at S. Dunstan's in the East; a pepper pot at S. Giles; and tobacco boxes at Christchurch, Newgate Street, at S. Clement Danes, and the far-famed box of S. Margaret, Westminster.

The most interesting of these is the last, and I am indebted to Mr. Hunt, the town clerk of Westminster for supplying me with materials to give the following brief description of it. The original

NOTES ON CHURCH PLATE.

box was made of horn, said to have been bought at Horn Fair for 4*d*. It was presented to the Past Overseers' Society of the parish of Westminster, in the year 1713, by a Mr. Monck. It is 4½ inches long, 3¼ wide, 1¼ deep outside, and ¾ inch deep inside. It is engraved with the arms of the City of Westminster, and a bust of the Duke of Cumberland, surrounded by trophies commemorating the battle of Culloden, from a design by Hogarth. There are six outer cases, which have been added from time to time, and these are covered with the names of various notables, parochial and national, and with pictorial engravings and memoranda of events of local and national importance.

The first case has on it engravings of the fireworks in S. James's Park, to celebrate the peace of Aix-la-Chapelle; of the battle off Ushant on the 12th July, 1778; and the acquittal of Admiral Keppel in 1779 for his conduct in that action. On the bottom of the second case is a bust of George III., and an inscription commemorating the illuminations for his recovery on the 10th March, 1789. On the third case an engraving of the Lord Chancellor, sitting in Lincoln's Inn Hall, pronouncing the decree for the restitution of the box to the Overseers' Society, and a naval engagement between the English ship "St. Fiorenzo" and the French frigate "La Piedmontese."

The octagonal spaces on the fourth case are decorated with various engravings, among others, the battle of the Nile; Charing Cross at the proclamation of peace in 1802; the repulse by the China fleet of Linois' French squadron; portraits of Nelson, Wellington, Fox, and Pitt; an engraving of Westminster Abbey and S. Margaret's Church; the bombardment of Algiers; the battle of Waterloo; the coronation of George IV., and that monarch in Highland costume, dated 15th August, 1822; and the House of Lords during the trial of Queen Caroline. The inscriptions on the remaining cases record "Catholic Emancipation"; the destruction of the Houses of Parliament by fire in 1834, and of the Royal Exchange in 1837; the acquisition of Hong Kong; the potato famine in Ireland in 1846; Napoleon made the President of the French Republic; the death in London by cholera of 14,500 people out of a population of 1,948,369; the opening of the Great Exhibition on the 1st May, 1851, and the closing on the 11th October in the same year, 6,063,986 persons being admitted, and the total receipts being £505,107 5*s*. 7*d*.; the laying of the cable between Dover and Calais; the Crimean War; the discovery of the north-west passage in 1853-4; the birth of the Prince Imperial of France, 1855; the first sounding of "Big Ben," on 21st October, 1856; the cracking of "Big Ben," on 24th October, 1857; the Indian

NOTES ON CHURCH PLATE.

Mutiny; the launch of the "Great Eastern," on 24th January, 1858; the inspection of the box by the Queen, on the 21st February, 1860; the sailing of the "Great Eastern" for New York, on the 18th June, 1860; the peace with China, and the death of the Prince Consort, in 1861; the marriage of the Prince and Princess of Wales, in 1863; the opening of Lambeth and Westminster Bridges, in 1862; the commencement of the Thames Embankment; the opening of the western section of the Metropolitan District Railway, in 1868; the opening of the Thames Embankment, in 1870-1; the Franco-German War, and the taking of Rome by the Italian troops; the opening of the Westminster-Mansion House section of the Underground Railway; the recovery of the Prince of Wales; the Titchborne case, which lasted 103 days; the assassination of Lord Mayo; in 1873, the death of Napoleon, the abdication of King Amadeo, the Tichborne claimant sentenced to fourteen years' penal servitude, after a trial lasting 188 days; in 1877, the proclamation of the Queen as Empress of India, the highest recorded tide in the Thames, 2nd January; the exhibition of the box to the Society of Antiquaries on the 19th January in the same year; in 1878, the loss of the "Eurydice" with 526 lives, the Afghan war, and the loss of 650 lives by the sinking of the "Princess Alice"; in 1879, the destruction of the Tay Bridge; in 1880, the loss of the "Atalanta" with all hands, the assassination of the Emperor of Russia; in 1883, a portrait of Lord Wolseley; in 1884, the opening of the New Town Hall and an engraving of it; in 1884-5 the death of General Gordon; in 1887, a silver statuette of the Queen to commemorate the Queen's Jubilee; in 1891-2, the death of the Duke of Clarence; and in 1892-3, the General Election, in which "Lord Salisbury's Government was defeated by a majority of forty for Mr. Gladstone and Home Rule." I have no doubt that there are by this time many additions.

[To be continued.]





Gilston Church; Exterior.



Gilston Church; Interior.

THE PARISH OF GILSTON, HERTS.

By C. E. JOHNSTON.

GILSTON is a parish in the diocese of St. Albans, of about 950 acres in extent, and with some 270 inhabitants; it is situated on the border of Hertfordshire, where that county is divided from Essex by the River Stort, a tributary of the Lea.

It possesses a picturesque little church, which was restored in 1852, consisting of a chancel, nave of four bays with aisles, a west tower, and south porch.

It is to Domesday Book that one naturally first turns to discover the early history of a place, but Gilston does not figure as a manor in Domesday Book, and the only clue to its existence at that time is the mention of "Alwin of Godtone," who held land in various parishes in the neighbourhood and in no other part of England, viz., in Stansted Abbots, Hunsdon, Sawbridgeworth, and Sheering. Now Gilston was, in mediæval times, spelt either Gedeleston or Godeleston, so that it is no great stretch of imagination to connect Gilston with the "Godtone" of Domesday Book. It was given at the Conquest to Geoffrey de Mandeville, whose grandson of the same name was created Earl of Essex by Stephen in 1140. In 1136 this grandson founded the monastery of St. James at Walden, Essex, to which he gave many churches, and amongst others that of Gilston, to be held "in free, pure, and perpetual alms, with everything pertaining to the same churches, in tithes and revenues, in lands and rents, in men and their services, in fields and pastures, in wood and plain, in waters and pools, in fish-ponds and parks, in ways and paths, in all liberties and free customs."

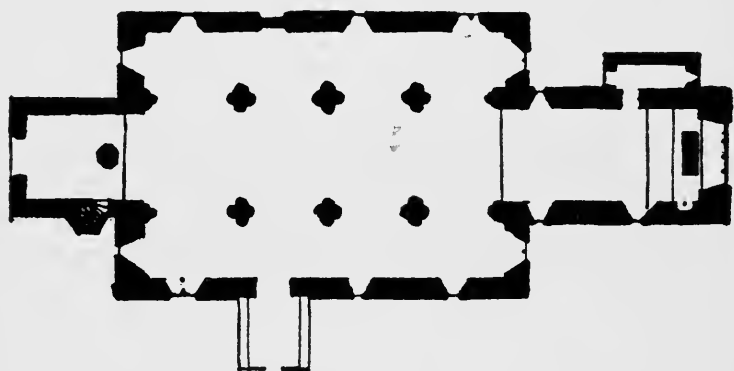
The church, of which this is the earliest evidence, would have been in the Norman style of architecture; parts of the walls (which are plastered over) may be of the period; but the only certain relic of that building is the font, which is plain Norman with round-headed arches carved round the outside; it stands under the tower.

In 1241 Geoffrey de Luci, Dean of St. Paul's, claimed the advowson of Gilston, but the Abbot of Walden, who by virtue of Geoffrey de Mandeville's charter had hitherto presented to the living, resisted the claim. The question was submitted to the arbitration of the chancellor and the archdeacon of the diocese of London, in which Gilston then lay; these worthies, being unable to decide to which of the claimants the advowson ought to belong,

THE PARISH OF GILSTON.

settled the matter by deciding that "the church of Gedleston, which is on the borders of Hadham, do remain in the gift and possession of the Lord Roger [Roger Niger, Bishop of London] and his successors, as bishops of London and its patrons in full right, for ever"; and with two exceptions (1419-1425 and 1600) the living remained in the gift of the bishops of London from that time until the middle of the nineteenth century.

About 1291 the taxation of Pope Nicholas was compiled, being a register of the dues from all the churches of England to the Papacy. The church of "Godeleston" had to pay £3 6s. 8d. yearly, and two shillings yearly to the priory of Latton near by, in Essex. The only remains of this priory are now part of a barn, the centre of which is supported by the four tower arches of the church in the Early English style.



GROUND PLAN OF GILSTON CHURCH.

Length of nave, 47 feet 6 inches.

" " chancel, 24 feet 10 inches.

" " tower, 14 feet 5 inches.

Total length, 86 feet 9 inches.

Thickness of east wall, 4 feet.

" " side walls, 3 feet.

" " walls at west end

of aisles, 4 feet.

The main fabric of the present church at Gilston must have been standing at this time for the nave-pillars and arches, and the chancel, are of the thirteenth century; the screen dividing the nave and chancel is a strong oak setting to some old thirteenth-century woodwork in the shape of arches with cusped heads, supported by pillars; the chancel has three lancet windows of good shape, and an east window with late thirteenth-century tracery, which, however, loses in effect through the chancel floor having been raised and causing the altar to obscure the lowest part of the window. The raising of the floor, which was perhaps once below the level of the nave, the church pointing downhill, has also

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lessened the effect of a very perfect Early English piscina, on the south of the altar, which is now too low down; it is double-arched, with a Purbeck marble pillar in the centre supporting it.

The mural painting above and at the sides of the east window is modern, by Messrs. Percy Bacon Bros. The west doorway is Early English work, and is set in a square Tudor tower of red brick, which has had battlements and a spire added to it; in it there used to hang three bells, but now there are only two, the other one (cast by C. and G. Mears, 1858) having been sold in 1883 because it was worn and out of tune; of the remaining two, the oldest (diameter $28\frac{1}{2}$ inches) bears the inscription "JESUS . BE . OUR . SPEDE . 1628" and the mark of the founder, Robert Oldfield, a shield impaled by an arrow armed and flighted, bearing dexter a quatrefoil surmounting an R, and sinister a fleur-de-lys surmounting an O; whilst on the other (diameter $24\frac{1}{2}$ in.) is "NATHANIELL . SPENCER . CHURCHWARDEN . 1663," and the founder, Anthony Bartlett's, device, three church bells banded by a rope.

In the floor of the north aisle are two stone coffin-lids, each bearing a floriated cross; nothing is now legible on them, but a county history says that "Alys de Ros" used to be decipherable on one of them; this would be Alice (died 1375), wife of Sir John de Roos, lord of the manor of Overhall in Gilston.

In the west window are preserved the arms, sa. a chev. erm. between three maidens' heads couped at the shoulders ar., with hair dishevelled or, and the words "Will'i Estfeld militis." Sir William Estfeld was a mercer and alderman of London, sheriff of the City in 1422, and lord mayor in 1429, when he was knighted; he was again lord mayor in 1437, and was made a Knight of the Bath. By his will, proved in the Husting Court of London in 1447, he left a sum of money to Gilston Church. His daughter married Humphrey Bohun, esq., and her granddaughter, Ursula Bohun, married Sir Robert Southwell, from whom, in 1494, John Chauncy of Pishiobury, esq., and of Gilston, received various manors and tenements, amongst them "a tenement in Lumbard Street next the Popished [recalled by Pope's Head Alley], formerly belonging to Sir William Estfeld."

In 1535, under Henry VIII.'s valuation of church property, "Gelston, *alias* Godelstone," was valued at £10 3s. yearly.

After the Ecclesiastical Visitation of 1547 the parish churches were much pillaged, and in some cases private individuals forcibly removed valuable things from the churches; to take two local instances: Sir Thomas Jocelyn, of Hyde Hall, took from Sawbridge-worth Church a "rytche coppe" and a set of vestments, which he probably used as hangings; whilst at Bishops Stortford the

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parishioners sold everything except absolute necessities, and repaired the church with the proceeds. Yet much church property remained, and in 1552 commissioners were appointed in each county by Edward VI. to make an inventory of the church furniture of every parish, and to leave to each parish only what was absolutely necessary for services, handing over the remainder to the care of a responsible parishioner, to be kept "untyll such time as the king's maiestie's pleasure be therein furder known." The Herts Commission—Sir John Butler, Sir John Brockett, John Pen, and Nicholas Bristowe—visited Gilston in November, 1552, and reported the following "parcells of goddes playt, juelles and ornementes belongynge to the paryshe church of Gelsone :

Imp'mis on challeice of sylu' xij ounce di.

It. ij vestmente wt. albe, the on of damaske, thother of grene sylke.

Itm. j corporas of damaske.

It. j cope.

It. in the steple iij belles and a hand bell."

The chalice and bells were left, and the remainder handed over to "John Ausopp of Gelson" (perhaps churchwarden, the parson being Thomas Pearson), and eventually ordered to be sold or given to the poor.

The Gilston register dates from 1558, and from the similarity throughout of the handwriting from that time to 1633 it seems probable that this part of the register is not the original, but a transcript.

At the end of the thirteenth century a branch of the De Roos family from Yorkshire had come into possession of Gilston. Sir Robert de Roos, the founder of this branch, was younger son of the first Baron Roos of Hamlake. He was knighted by Edward I. in 1306, and returned to Parliament as knight of the shire for Herts in 1311. His eldest son was a Knight Templar, and went on a crusade, Gilston passing to the younger son, Sacer de Roos, who at his death left Netherhall manor to his son Robert, and Overhall, the other manor in Gilston, to his son John (afterwards Sir John de Roos).

Robert de Roos had only a daughter, Margery, who married Ralph Giffard, of Giffards, in Sampford, Essex; through them Netherhall, which became henceforward also known as Giffards, passed in 1449 to their granddaughter, Margaret, who had married Sir John Chauncy, of Skirpenbeck, Yorks, and of Stepney; Sir John had died in 1444, so she gave Netherhall to her son, John Chauncy, who bought Overhall about the same time from a descendant of Sir John de Roos. Sir John de Roos' daughter Elena

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had married Sir Geoffrey de Brockholes, kt., who was sheriff of Herts in 1385, and held half a knight's fee in "Gedleston, Herts," from Thomas, Duke of Gloucester, seventh son of Edward III., who was secretly murdered at Calais in 1397; this half knight's fee was Overhall manor, which came to Sir Geoffrey through his wife. Thomas of Gloucester was overlord of the manors through his wife, Alianore de Bohun, a co-heiress of the Bohuns, Earls of Essex and Hereford, who were Earls of Essex by descent from the Mandevilles, who, we have seen, were lords of Gilston in the twelfth century.

It was Sir Geoffrey Brockholes' granddaughter who sold the manor of Overhall to John Chauncy. The latter lived at Pishiobury, a manor in the adjacent parish of Sawbridgeworth, which he held at £12 yearly from Lord Scrope of Bolton. He married Anne, daughter of John Leventhorpe, esq., of Shingle Hall, near Sawbridgeworth. He and his wife were buried in Sawbridgeworth Church in 1479 and 1477 respectively. He left to his son, John Chauncy, a "messuage and lands called Giffardes in Gedleston" and part of Overhall manor, woodland in "Estwyke" (Eastwick), and Pishiobury manor; the other part of Overhall manor was disposed of as follows: In 1478 a messuage in Latton, Essex, and land in the manor of "Overhall in Gedleston, Herts," were given to the chantry priest in the chapel of the Holy Trinity and Blessed Mary of Latton, which had been left for that purpose by Sir Peter Arderne, knight. He was appointed Chief Baron of the Exchequer and also a Justice of Common Pleas in 1448, but in 1462 a new Chief Baron was appointed, and Sir Peter remained one of the Justices of the King's Bench. In the "Paston Letters" he is twice mentioned. A dependant writes to John Paston from Norfolk, "Ther be no more Juges here but Sir Pers Ardeyn." He died in 1467. In 1466 he had obtained a licence to alienate land to the Church to the value of ten marks yearly for each of two chantry priests, who were to say masses for the souls of himself and his lady, who both were buried in the chapel which he had built at Latton, where there are brasses to their memories.

John Chauncy died in 1510 and was succeeded by his son, John Chauncy, who tried to buy Pishiobury, as is shown by the following letter from Lord Scrope to Thomas Cromwell, dated "The Monastery of St. Agatha, May 15th 1532:

"It appears from your letters that the King is well pleased with my goodwill in exchanging my manor of Pishoo and has ordered other lands for my recompense. I received lately a letter from John Chauncy and a book of covenants for the sale of Pishoo, which I was never minded to, but only to exchange land for

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land. Chauncey's demeanour is not friendly to me. I desire therefore that I may possess my own with the King's pleasure, or be recompensed with an equivalent."

Ultimately Scrope conveyed it in 1534 to trustees for the use of the King, who confirmed John Chauncey's lease.

John Chauncey's eldest son was Maurice, who was educated at Oxford, and afterwards went to Gray's Inn as a law student; here he led a very gay life, but going down once to see his father at Pishiobury dressed very gaily, he received such a rebuke that he gave up law and became a monk at the Charterhouse. When the monastery was dissolved in 1537 he settled in a monastery at Bruges, but in 1555 he returned to England under Mary's rule, and became her confessor and prior of the Carthusian house at Sheen. On Elizabeth's accession he again went abroad, and died in 1581. He wrote the "*Historia Martyrum Anglorum*," an account of those churchmen who suffered under Henry VIII.

His father, John Chauncey, died in 1546, and was succeeded in his estates by his second son Henry, who had to remove from Pishiobury, as Lord Hunsdon—who was a favourite of Queen Elizabeth and owed Henry Chauncey a grudge because he would not sell him certain lands in Gilston, which he wanted to round off his property—persuaded the Queen to cancel Chauncey's lease of Pishiobury and grant it to the Mildmay family. Henry Chauncey then built a house in the manor of Netherhall in Gilston, and called it New Place.

In 1572 the Queen made a levy "for the repression of any soden tumulte, stirre, or rebellion within our realme or for resistinge of any forren invasion," to which Gilston contributed £6 17s. 10d., and Henry Chauncey sent a "lighte horseman" to the muster at York.

He was three times married, his third wife being "Jane Sallesburye, widow, of Harlowe." In 1581 one "Thomas Salisburie of Gedleston, in the countie of Hartford, gent." (a son perhaps of Mrs. Chauncey), laid an information "agaynst Henry Chaunsie of the same, gent., Edward and George Chaunsie, his sonnes, and agaynst William Whyskens of Watersplare in the same countie, gent." He accused Henry Chauncey of "being brother bothe by nature and qualities to one Moris Chaunsie sumtyme Mr. of the Charterhouse Munkes near London and now or late prior of a like fayned fraternitie in Bridges" [Bruges]: and all of them he said were guilty of "seditious practices in favouring popery, concealing a chest full of seditious, idolatrous and popish trash, maintenance of Richard Golding a papist," illegal services, and calling the Queen a heretic. The Privy Council ordered the Bishop of

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London to inquire into the truth of these charges, and to imprison the accused persons if found guilty.

In 1587 Henry Chauncy died and was buried at Gilston. His son, George Chauncy, succeeded to New Place; he had married in 1569 Jane Cornwall, heiress of Yardley in Herts (now called Ardeley), who died in 1582, leaving him her property. One of his sons by his second wife, Agnes Humberstone, was Charles Chauncy, sometime vicar of Ware, who went to America because he could not agree with what Laud wanted him to do; during the Commonwealth his Ware parishioners invited him to return, but he accepted the presidency of Harvard College, and stayed in America.

George Chauncy ended the connection of the family with Gilston by selling New Place to Alexander Williams, esq., about 1615. Henceforth they were known as the Chauncys of Yardley: Sir Henry Chauncy of Yardley Bury, the Herts historian, was George Chauncy's great grandson. Alexander Williams was in the employ of Sir Dudley Carleton, ambassador at the Hague (afterwards Viscount Dorchester), and had married Elizabeth Carleton, Sir Dudley's sister. A letter from Mrs. Williams to her brother at the Hague, dated "Gildenston, July 2, 1616," says:

" . . . my brother . . . caime to poore Gildenston to visit me: he liketh very well of our bargain, and sayeth it is worth the money we paye, which hath much satisfied me: he founde our corne of all sorts very good and good grass and sayed he saw not one foote of bad ground: plommes of many sorts we have store but no appels this yeare. I wish we might have had yourselfe heare to have tasted of our frutes, which I trust in God you shall before many years be past. The spring of the yeare was so pleasant heare that all our feeldes and hye wayes weare streawed like a garden with primrose and violits: afterwards with cowslops all over so that my sister and daughter live in fields and wodds: weare it not ours I must needs saye it is the most pleasant place that ever I caime in: I thanke God I neaver lived more to my owne content in all my life . . . For nuse the Lo. of Hunsdon's studye is robbed; he lost at the least vii hundereth pownds: they brake in thorow the wall; the cheefe theefe was one that had dwelte in the house: there are vii of them and all like to dye for it. His honour is abuilding of a chapell and a monument at Hunsdon Chirch for himselfe and familye . . . "

This was Sir John Cary, third Baron Hunsdon, who lived at Hunsdon House, not far off, which had been given to the Carys by Queen Elizabeth, who was related to them through her mother, Anne Boleyn. Mrs. Williams' sister, Alice Carleton, writing to

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Sir Dudley in October, 1616, from Gilston, says that Anthony Williams, her nephew, "carys himself well among the gentell men that dwell here aboots and in troth he is well respected of them and extrordinaryly moch made of by the Lord of Honsdon and by all mens will have his father a Jostis of Pese: my brother[-in-law] puts yt off as manarly as he may, fering the charg." This son, Anthony Williams, married Mary Peare, and had four children baptized at Gilston, one of whom was Sir Dudley's godson. Mrs. Williams wrote to Sir Dudley that his little godson, Dudley Williams, was "a goodly boy."

In 1632 Anthony Williams died, and a year or two later his father sold New Place to an alderman of London, Sir John Gore, kt.

[To be continued.]

THE DERIVATION OF "SURREY."

BY T. LE MARCHANT DOUSE.

§ 1.

IN the notice of Mr. Malden's book that appeared in the "Home Counties Magazine" of last October, as well as in the book itself, two derivations are suggested for the above name, or rather for the second syllable of it; but, I fear, neither of them is tenable for a moment. *Rea*, indeed, is justly suspected. No such word is extant in Old English (Anglo-Saxon). A few rivulets in England remote from Surrey are so called; but it is incredible that any Teutonic (Germanic) tribe or part of a tribe settling in this country should abjure their native tribal name in favour of an alien and unimportant river-name captured from afar. However, the point need not be debated; for nowhere in our authorities does such a form as *Suðrea* occur; what *does* occur is something quite different, as we shall see.

§ 2. The preceding sentence applies with equal force to a supposed derivation from *rice*; and besides, there are facts lying on the surface which should have excluded this supposition from consideration. For (a) as both *rice* itself was in constant use throughout O.E. times, and also various compounds embodying it,—*abbot-rice*, *bishop-rice*, *cyne-rice*,—*Saðrice* likewise, if correct, must have regularly appeared. Again, (b) the name would have proclaimed its origin to this day; i.e., we should still be writing either *Surric(k)*, like *bishopric(k)*,—compare also *Berwick*, *Keswick*, etc., from *wic*,—

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or, more probably, *Surrich* (comp. *rich*; and *Greenwich*, *Sandwich*, etc.). Once more, (c) if we try to put *rice*—or indeed any other singular word, as *land*, *water*, *river*, *island*, *country*, *district*, or *region*—in place of the form that actually occurs in the old authorities, we sometimes arrive at sheer absurdities (§ 4, *in fine*).

§ 3. The foregoing sections must suffice by way of destructive criticism. Before reconstructing I make three remarks: (a) My chief authorities will be the codices (A, B, etc.) of the O.E. Chronicle as printed in Thorpe's six-text edition.¹ The originals were, in some sort, national documents, and the evidence they furnish on the points to be now discussed rests on the silent testimony of many writers and copyists of different times and places: hence its great value and importance. But I have also examined Bede, Kemble's *Codex Diplomaticus*, Birch's *Cartularium* (in part), and minor authorities, which substantially agree with the Chronicle. (b) The oldest and normal form of "Surrey" is *Sûðrige* (nom. and accus.), with its dat. and gen.; but in the lapse of centuries we arrive at decaying or decayed forms like *Sûðrig* (cod. E, twice), *Suðrie* (Whelock, once), *Sudrie* (Domesday Book), *Suðrei* (cod. F, always), *Surrei*, and at last *Surry* or *Surrey*. After the Conquest the name generally appears (like *Essex* and *Sussex*) as a simple geographical term in the singular. (c) *Sûð-* is, of course, merely differential: it implies that, whatever *-rige* may mean, there was at least one place of a similar name, or one section of the same tribe, in some other part of England; but *not* necessarily *North-rige*; for there were *East Angles*, but no *West Angles*; *South Saxons*, but no *North Saxons* (at least, none so called). *N.*, *S.*, *E.*, *W.* here denote, not *relative* position, but the *side of the country* on which the immigrants settled.

§ 4. With these preliminaries, I proceed to demonstrate two propositions (which, however, must be taken together), namely, that *-rige* originally (a) was *always Plural*, and (b) *always denoted a people*: whereupon arises the question, "*What people?*" As to both (a) and (b) the authorities are clear. In regard to "number," it is true that, in the particular declension concerned, the N. and A. both of sing. and plural are alike; but sense and context in the authorities demand the plural. Here is an example of each of these two cases from Thorpe's texts:

¹ The sixth codex, numbered F, is useless on account of its late date (near 1200) and its post-Conquest forms. I have substituted Whelock's print of a seventh codex, G, which, after his time, was (except parts of two or three leaves) destroyed by the disastrous fire of 1731. My friend, A. J. Wyatt, Esq., M.A., has kindly excerpted for me the material I require from the copy of Whelock in the University Library, Cambridge.

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And Cantwarð him to cirdon, and *Sûðrig*, and *Suðseax*, and *Eastseax*:² "And the Kent-men went over to him, and the *Suthriges*," etc. (A.D. 823.)

Hi hæfdon þa ofergân . . . ealle Kentingas, and *Sûðsexe*, and *Sûðrige*: "They had at that time overrun . . . all the Kentings, and South Saxons, and *Suthriges*." (1011.)

(In a charter of Cnut's time we still find *Sûðrige*.)

The Dat. (Abl.) and Gen. need no assistance from the context; I cite two examples of each:

Ealhere mid Cantwarum and Huda mid *Sûðrigum* gefuhton wiþ herige: "Ealhere with the Men of Kent and Huda with the *Suthriges* fought against the [Danish] horde." (853.)

Gegaderode micel folc ægðer ge of Cent, ge of *Sûðrigum*, ge of East Seaxum: "He collected a multitude both from Kent, and from the *Suthriges*, as well as from the East Saxons." (921.)

He sealde his suna Cantwara ríce, and Eastseaxna, and *Sûðrigea*, and *Sûðseaxna*: "He made over to his son the kingdom of the Kent-men, and of the East Saxons, and of the *Suthriges*," etc. (836.)

Æþelbright feng to Cantwara rice, and to *Sûðrigea*, and to *Sûðseaxna*: "Ethelbert took to (himself) the kingdom of the Kent-men, and that of the *Suthriges*," etc. (855.)

In illustration of § 2 (c), the last two examples show that if the second factor in "Surrey" had been *rice* we must have read, "the kingdom of the South Kingdom"; while the G. form must have been sing. *-rices*, and not pl. *-rigea*. Or if, in the first Abl. example, we assume the meaning of *island*, *river*, or what not, then we shall find that Huda took the South Islands, Rivers, etc., with him to fight the Danes: "which is [worse than] absurd."

§ 5. Let us next consider the declension of *-rige* and some apparent irregularities.

(a) The following case-forms occur in the various texts of the Chronicle mentioned in § 3 (a) and note 1; and the attached figures give the number of times the several forms appear:

N. and A. pl., *rige* (17) . . *rege* (2) . . *riē* (1) . . *rigan* (1) . . *rig* (2);
D. (Abl.) pl., *rigum* (5) . . *rigium* (3);
Gen. pl., *rigea* (7) . . *rigean* (4) . . *rigan* (1).

The normal declension obviously was therefore,—N. and A., *rige*;

² The final *e* is to be sounded, as in modern German, or perhaps more strongly.

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D. (Abl.), *rigum*; G., *rigea*; which is a plural of an *i*-stem (*rigi-*), and falls within the group of "strong" or "vowel" declensions. Someone may imagine, however, that the exceptional forms are sufficiently numerous to vitiate my inferences. Not so; for, firstly, all such forms put together are not one-half as numerous as the regular ones; and, secondly, nearly all the differences are merely phonetic, and do not interfere with the meaning. I will hazard a few words about them, and will take the opportunity of citing evidence from outside the Chronicles.

(b) Twice³ out of forty-three times *e* appears for *i* in the root (*-rege*); and so also in other documents,—*e.g.*, in a charter of about 880: "To Godes ciricum in *Sūðregum*": "To the churches of God among the *Suthreges*." Now this *e* might be due to a certain species of clerical error,⁴ but probably it is here attributable to the influence of neighbouring sounds; anyhow, it was a common variation of *i* in lightly-accented syllables. Yet it was no doubt this slight mechanical vowel-change that led post-Conquest (Latin) chroniclers to coin such forms as *Suthregia* and *Suthregienses*; as if the name were connected with Lat. *reg-ere* and *reg-num*.

(c) The O.E. *g* of *rige* was neither our "hard" *g*, as in *go*, nor our "soft" *g* (= *dz*h), as in *gem*: its sound was a very close and firm palatal spirant of similar formation to that of our looser *y* in "you," "yes," etc., = Teut. and Germ. *j*, which indeed it often stood for; *e.g.*, O.E. *gear* = Gothic *jêr* = Germ. *Jahr* = year; so also *geong* = young, *giendan* = yield; etc.; where the accompanying *e* or *i* is merely a phonetic outgrowth from it, which may or may not be written. Hence (i.) *rigum* and *rigium* in (a) are really identical; and (ii.) *g*, within words, may pass into *y* and afterwards vanish; whence come such forms as *Sūðereye*⁵ (in a charter), *Suthriëna* (in one MS. of Bede, iv. 6), and *Sūðrië* (cod. G).⁶ The later form *rig*, however, is a real decadent change, indicating a corresponding change of meaning.

(d) As to the forms in (a) above ending in *-an*, I shall have to show (§ 6 (d)) that *rige* probably had a consonantal as well as a vowel declension. But apart from this, the vowel declensions, in the northern dialects, frequently assumed the *n*-Gen.-pl. termination *-ana* or *-ona*, and in the south, less frequently, *-ena* or *-na*. Hence are explicable the *Suthriëna* just cited, and the imposing

³ Once in the Worcester Chron. (*D*) and once in the Peterborough (*E*).

⁴ See my article in "Mind" for January, 1900.

⁵ With an accretive *e* before *r*, as we sometimes hear in *Henery*.

⁶ *i* (as in *it*) + *ë* (as in *met*), *i.e.*, the diphthong *ië* differed almost imperceptibly in pronunciation from *iye*; so that *riye* (*reye*) and *rië* are but slight debilitations of *rige*.

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form (in a charter of 795), "in regione *Suthregeona*,"—a phrase almost identical⁷ with that in another MS. of Bede (iv. 6), rendered in the O.E. translation, "in *Sūðrigna* lande": "in the country of the *Suthriges*." Of the other forms in *-an*, the one accus. may pass; the one gen. is probably a clerical error; the four in *-ean* are grammatically inexplicable: they occur, 2 in *D*, 1 in *E*, and 1 in *G*; and the scribes seem merely to have stuck an *n* on to the full, but rare, vowel-gen. in *gea*, or to have miswritten *-ean* and *-an* for *-ena* and *-na*.⁸

§ 6. (a) We are now face to face with the question, "What does *rige* mean?" or, more properly, "Who were the *Rige*?" For the only answer worth considering we are indebted to an acute suggestion of a distinguished Teutonist, Prof. F. Kluge.⁹ With wonderful penetration he identifies them with the *Rugi* of Tacitus, (the *Rugi* of late Latin historians)—one of the minor tribes of the Eastern Teutons.¹⁰ Their oldest known *habitat* was by the mouth and lower course of the Oder, probably to the east of it (see *Rügenwalde*, in any map of Germany). Of this seat, very early in our era, the Goths wholly or in part dispossessed them. Later, a large detachment of them, imitating the great *trek* of the Goths,¹¹ moved southward, and set up a kingdom (*Rugia*) on the Upper Danube. These were subjugated by Attila, and made to fight for him. Later still, a large body of them crossed the river lower down, and followed Odoacer towards Italy, but set up a little kingdom of their own in Pannonia, which Odoacer suppressed. Thereafter they joined the great Theodoric, and settled down quietly under him. In the confusion that followed upon his death, they managed to seat one of their chiefs on the throne for a time; but at last, with the Goths, they disappear from history. What is obvious, however, and to our point, is, that the *Rugi* were ambitious, restless, and ready for any promising raid. They were also great in fight;¹² and Dahn specially notes that they were clannish, and did not intermarry with other tribes, not even with the noble Goths.

(b) But to return to the Baltic coast. When the Goths pressed on the *Rugi*, these probably moved westward and north-westward,

⁷ The difference lies only in the misspelling *Sudergeona* (*er* for *re*).

⁸ For the linguistic facts and principles briefly referred to in this, and parts of the following section, the reader may consult the masterly A.-S. Grammar (*Lautehre u. Flexionslehre*) of Prof. E. Sievers.

⁹ In Paul's *Grundriss*, vol. i., pp. 781-2.

¹⁰ See my "Introduction to Gothic," §§ 2-6.

¹¹ *Ibid.*

¹² Even on the side of Attila; for among the constituents of his army the late Latin poet, Apollinaris Sidonius, mentions the *pugnax Rugus*. (Quoted by Dahn, "Die Könige der Germanen," vol. ii., p. 29.)

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and some of them perhaps over the Baltic. Then (if not before) they occupied the island *Rügen* that still bears their name, although not now peopled by their descendants. Of those who remained in the north, at the time of the *trek* two centuries later, we have subsequent news. Thus Jordanes (near 550) mentions the *Ethel-Rugi*, i.e., "Noble" *Rugi*, in Scandinavia, of whom Dietrich ("Ausprache des Gotischen," p. 110) finds very clear traces. Again, in the O.E. poem known as *Widsith*¹³ ("The Wide-Wanderer"), we read that "Hagena ruled over the *Holm-rycum*" (dat. pl.). Here we should certainly read *Holm-rygum*—i.e., the "Seaside- or Island-*Rugi*"; for the compound occurs in Jordanes (cap. 4), in the form (gen. pl.) *Ulme-Rugorum*,¹⁴ though he applies it to the old undivided tribe. Now it is pretty obvious that the Baltic *Rugi* must soon have heard of, if they did not at the outset join in, the descents of their near neighbours upon Britain in the fifth century; and, with their characteristics, nothing was more likely than that, like other minor tribes,¹⁵ they, or the bulk of them, would attach themselves to a more powerful tribe of adventurers, and fight their way to a settlement of their own, where, *more suo*, they could keep together under their own chief as king, even if an under-king. This agrees exactly with what we know of the *Suthriges* in England; and Surrey, like Sussex, Essex, Kent, continued to be called a "kingdom" long after it had ceased to have a king to itself.

(c) But it may be said that *Rige* and *Rugi* are quite different words. Not so. By one variety of the well-known linguistic process called *Umlaut* a root-vowel *u* was changed by a following palatal (*ȝ*, *i=ee*, or *j=y* in *yes*) into a vowel *y*, intermediate in sound to *u* and *i*, like the French *u* or German *ü*; and so *Rug-* would become *Ryg-*. But here the following *i* (see (d)) had the powerful aid of the palatal *g* (§ 5 (c)), before which the *y* could not persist, but, as in like instances, was completely assimilated to the *i*.¹⁶

(d) This *i* was the stem-vowel in *Rigi-* (§ 5 (a)). But in dif-

¹³ Referred to by Kluge in the *Grundriss*.

¹⁴ I am indebted to Prof. Kluge for reminding me of this.

¹⁵ To talk of the Teutonic settlers in Britain as *Jutes*, *Angles*, and *Saxons* merely, is a very rough approximation to the truth. Bede (v. 9) mentions *Friesians* (*Frisones*), *Rugini*, *Danes*, *Huns*, and *Bructuarii* (= *Bructeri*, Tac., Germ. 33). Then there were the *Gyrwas*, an important people west and south-west of the Wash, and the *Hwiccas*, a still more important people along the Severn, who had a line of kings of their own. There are traces also of the *Bardi*. Most of these tribes, unlike the *Rugi*, have left no records or mementos of themselves in England.

¹⁶ Article in "Mind," as before. With *Ryge*, *Rige*, *Rie*, *Ry*, compare *ryge*, *rige*, *rye* (the grain), stem also *rugi-*.

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ferent languages, and even in the same language at different periods, stems differ. Thus Tacitus writes (once only) N. pl. *Rugii*¹⁷ (sing. *Rugius*); stem therefore *Rugjo-*, which if Teutonic also, should have given an O.E. Nom. sing. *Rycg*, pl. *Rycgas* or *-eas*, and a modern *Surridges*. But later Latins write N. pl. *Rugi*, sing. *Rugus*, stem *Rugo-*, which would have given an O.E. Nom. sing. *Rug*, pl. *Rugas*. Such forms do not occur. The Teutons in many instances preferred, and apparently substituted, *i*-stems;¹⁸ whence N. pl. *Engle*, "the Angles"; *Mierce*, "the Mercians"; etc. And sometimes *i*- and *o*-forms co-exist; as, N. pl. *Gyrwe* and *Gyrwas*; *Hwicce* and *Hwiccas*; note 15). More to our purpose are instances in which the duplicate is an *n*-noun; as, N. pl. (Sûð) *Seaxe* and *Seaxan*; for they suggest the correct explanation of the *n*-forms, regular and irregular, in § 5 (a); that is to say, these forms are the remains of a duplicate *n*-declension (stem *Rugan-*, see (e)) standing alongside the *i*-declension (stem *Rugi-*), but already dying out from O.E. The Baltic *Rügen* and *Rügenwalde*, and Bede's Latinized *Rugin-i* (note 15), have been already mentioned.

(e) While engaged in this research, I have been challenged to indicate any other traces of the *Rugē* (or *Rugan*) in England. My case needs no such support; yet I would point out that Bede's *Rugin-i* is worth something. Further, the Peterborough Chron. (E), under 1114, relates that Henry II., on his way to Normandy, stopped to discharge some church business at *Rugenore* in Hampshire.¹⁹ Again, in Domesday Book several places are mentioned whose names suggest the tribe; as *Rugemere* in Middlesex; *Rugehala* and *Rugelie* in Staffordshire; *Rugeton* in Derbyshire; and especially the *Rygena-* or *Rigna-seta* in Suffolk (cf. Sûð-*rigna* land, § 5 (d)); and several similar names occur in Kemble. I give these for what they are worth; but will add the curious fact that Mercia was long the over-kingdom of the *Suthriges*; so that a relationship may very well have existed between the latter and some of the miscellaneous groups of people collected under the general name of "Mercians."

(f) I conclude with a very distinct and almost startling "trace," which I should have mentioned without any challenge. Its dis-

¹⁷ But he also writes *Friesii* for what is generally a Teut. *n*-noun (Bede, *Friones*; A.-S. version, *Fresan*; Chron., *Frisan* and *Friesan*; Germ., *Friesen*).

¹⁸ Sievers, § 264; Kluge, "Stammbildungslehre," § 5.

¹⁹ Probably contracted from *Rugena-ora*, i.e., "border or boundary of the *Rugan*" (cf. *Cerdices-ora*, *Cymenes-ora*, and *Windles-ora*, now "Windsor"). The place is two or three miles N.W. of Gosport; its name, by correct sound-change, has become *Rowner*. It would seem that *Rownhams*, N.W. of Southampton, should be similarly derived; also that *Rugehala*, mentioned above, is probably from *Rugenahala*, and survives in *Rownall*.

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covery is also due to the singular *Scharfsinnigkeit* of Prof. Kluge (see the *Grundriss*, as before). I have shown (§ 3 (c)) that "*Süd-Rige*," although it implied some other *-Rige*, did not necessarily imply "*North-Rige*." Accordingly, Kluge looks to the east, and finds those "*other Rige*" at *Eastry*, near Sandwich, Kent. *Eastry* is now a large village and parish, but was formerly a town and district, though much less important than Surrey. It is not mentioned in the *Chronicles*; but in the charters (*Kemble*, *Birch*) it is mentioned at least eight times. It is true the charters are mostly local documents; some are late reproductions, occasionally even from memory, of old ones; so that place-names are sometimes loosely spelt and used; thus *Easterege*, *Eosterege*, and *Eastorege* occur as gen. or dat.: but *Eastrige* occurs twice (1006); and a few years later the very old form *Eastryge* revives. The most decisive instance, however, is the following, from a charter of 788,—"*In regione Eastr(i)gena*": "*In the district of the Eastriges*" (cf. § 5 (d)). *Quid plura*?

Postscript.—The credit of the foregoing explanation of "*Surrey*"—equally striking and probable, as well as far-reaching—is due solely to Kluge; who, however, simply enounced it, *en passant*, as it were, in three lines of the *Grundriss*. My own humbler function has been to collect and reason upon the evidence for it, from the point of view of linguistic and (in a small way) historic and ethnographic archæology.

NELSON AND LADY HAMILTON AT MERTON.

BY PERCY MUNDY.

HERO-WORSHIP is a weakness to which we all are somewhat prone, and there are few more pleasurable occupations than endeavouring to collect the scattered facts with reference to the past residences of men of fame. In the life of a great seaman land associations are of necessity lacking, and in the case of Nelson this is particularly so, owing in a degree to his busy, roving life, and in a greater extent to his early death. If we except the picturesque gabled parsonage-house at Burnham Thorpe, in Norfolk, where Horatio Nelson first saw the light on September 29th, 1758, and where the first twelve years of his life were passed,

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there is no place can claim stronger associations with his memory than Merton—"dear Merton," the little Surrey village which was the home of our great admiral during the longest period of rest vouchsafed him, from October, 1801, until May, 1803.

Merton itself, apart from other considerations, has many items to recommend it to the notice of the antiquary, and retains to this day so much of its original charm that it is not hard to realise the rural peacefulness that must have prevailed there a century ago. The grey old walls of the Augustinian Priory still add their historic flavour to the scenery, and are eminent on account of the fact that "the holy, blisful martyr" of Canterbury, St. Thomas à Becket, received his early education within their enclosures. Merton is likewise noteworthy for the celebrated parliament held there in 1236, which enacted the most ancient body of laws after the Magna Charta, when the Barons gave their celebrated answer to the clergy: "Nolumus leges Anglicæ mutare." As we approach Merton from Wimbledon, the High Street, with its quaint, uneven roofs bordered by the willow-grown Wandle, at once assumes a picturesque appearance, and we have not far to go before we discover evidences of the recollection of Nelson. Modern roads running towards Wandsworth are fitly named Hardy Road, Nelson Road, and Victory Road, whilst on the opposite side stands "The Nelson Arms," an inn dating probably from the middle of the last century.

In glancing through Nelson's life and letters it is evident that he had always had that characteristically English dream of a country home. Whilst pacing the quarter-deck he would love to build castles in the air, and imagine some possible future when he might rest awhile amid Nature's soothing scenes, far from the fret and fever of the world; and as early as 1797 we find that he purchased a cottage and some ground near Ipswich, though for some reason or other he never seems to have inhabited it.

In the summer of 1801, after the battle of Copenhagen, Nelson joined his devoted friends, Sir William and Lady Hamilton, in Piccadilly, and the small party then went to Box Hill, and afterwards to "The Bush" inn at Staines, where Sir William went "a-Angling," to use old Izaak's expression. Lord William Gordon alludes to the rustic trio in some verses, regretting his inability to join them:

There to have witnessed Father Thames's pride
While Anthony and Cleopatra's Side—
While you, I mean, and Henry—in a wherry,
Are cheek by jole afloat there making merry.

Possibly it was this visit which awakened in Nelson his old desire



Merton High Street, from the Wandle.



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for repose "far from the madding crowd," for in the same year we find him commissioning Lady Hamilton to select for him a country residence. Sir William and his beautiful wife, rivalling each other in enthusiastic idolatry of the naval hero, set about exploring the neighbourhood around London. Turnham Green and Chiswick were among the places prospected, but finally Merton was determined on. Merton Place—for so the house was called—was originally built by a wealthy city merchant, Sir Richard Hotham, and is described as "a cheery, well-built, homely villa, skirted with shrubberies, nestling in finely-timbered paddocks and within easy drive of Hyde Park Corner." Of this residence little or no traces now remain, but the site is yet unbuilt on, and within remembrance the tottering walls were still standing, and formed a favourite playground for the youngsters of the neighbourhood. Here then it was that Nelson came in October, 1801.

"My dear Lord," wrote Sir William Hamilton a few days previous to Nelson's introduction to Merton, "We have now inhabited your Lordship's premises some days, and I can now speak with some certainty.

"I have lived with dear Emma several years. I know her merit, have a great opinion of the head and heart that God Almighty has been pleased to give her, but a seaman alone could have given woman full power to choose and fit up a residence for him without seeing it himself. You are in luck, for on my conscience, I very [verily] believe that a place so suitable to your views could not have been found, and at so cheap a rate: for if you stay away three days longer I do not think you can have any wish but you will find it completed here; and then the bargain was fortunately struck three days before the idea of peace got abroad.

"Now every estate in the neighbourhood has increased in value and you might get a thousand pounds to-morrow for your bargain. . . .

"It would make you laugh to see Emma and her Mother fitting up pig-styes and hen-coops, and already the canal is enlivened with ducks, and the cock is strutting with his hens about the walks.

"Your Lordship's plan as to stocking the canal with fish is exactly mine, and I will answer for it that in a few months you may command a good dish of fish at a moment's warning."

This letter gives us a good idea of Merton Place, which must have been a pleasant retreat, and refreshing indeed to Nelson after his many months on the water and amid the luxurious gaiety of the Court of Naples and that "country of fiddlers and poets,—and scoundrels," to quote the admiral's own words, leaving a blank for his epithet for the ladies! As might have been presaged, Nelson did, in fact, express unqualified delight in his new home, which

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pleased him beyond measure. Indeed, he declared that, for his part, he was "so happy that he would not give a sixpence to call the King his uncle."

Lady Hamilton's letter to Mr. Haslewood, referring to the final arrangements connected with Merton Place, is interesting, and we reproduce the latter portion of it in facsimile:

"Dear Sir,

"I write you by the penny post but for fear you should not get it in time let me beg of you to let the lawyers finish the business that I may by Friday go there to set the men at work. Mrs. Greene (?) said to-day she only waited for Lord Nelson's lawyers settling the affair and every day is a month lost as the smell of paint will not be easily removed after this month [October].

"Lord Nelson who is very *anxious* to have his house in order thinks it is given up to-day and I have remained in town on purpose to settle everything for his Lordship.

"You will oblige me if you can to-morrow evening send me word that all is settled, if not I shall leave town.

"Believe me dear Sir

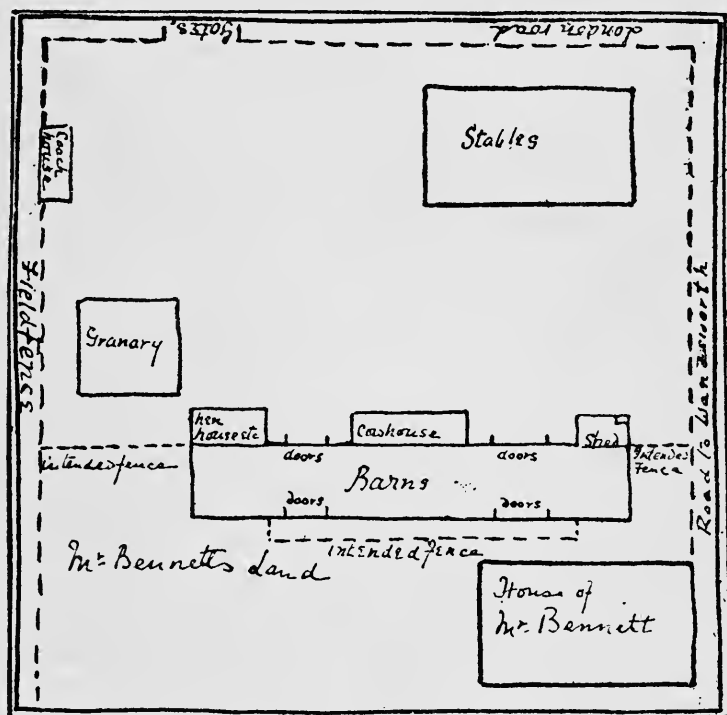
"Your obliged E. HAMILTON."

*I am glad to hear
every thing for his Lordship
you will oblige me if you
can to-morrow evening send
me word that all is settled
if not I shall leave town
Believe me dear Sir
your obliged E. Hamilton*

Another document, signed by Lord Nelson and Sir William Hamilton, is an agreement made Nov. 12th, 1801, "between Thomas Bennett of Wimbledon in the county of Surry farmer and the Right Honorable Horatio Lord Viscount Nelson of the Nile and of Burnham Thorpe in the county of Norfolk knight of the most honourable order of the Bath, Duke of Bronte in Sicily," etc., etc.,

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for the lease of the "several barns stables granary coach-house cow-house hen-house sheds and other erections situate in the parish of Wimbledon aforesaid." The subjoined plan attached to the lease shows the exact position of the land which Nelson evidently wished to add to his estate of Merton Place.



A third document, the whole of which is in Nelson's handwriting, is the agreement to a "Specification of the several Artificers' Works to be performed in erecting a Building to contain Two Double Coach houses, a six stall Stable and a cow house, and in building three small cottages for Lord Nelson at Merton in Surry."

These documents, hitherto unpublished, prove that, by the time all the arrangements were completed and carried out, Merton Place must have been a delightful country home. Indeed, were the house now standing, despite the ravages of the modern builder, it would be hard to find a pleasanter site so near the metropolis.

In considering Nelson's connection with Merton, it is impossible to avoid touching upon the much-discussed subject of his relations

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with Lady Hamilton, more especially as the very purchase of Merton Place and its arrangements owed their existence to her exertions. Lady Hamilton's personal history is too well known to need more than passing comment; her adventurous life previous

*We began to the house and Lord Nelson in thirty five
hundred and thirty eight bought four hundred and three
pence per acre and made a house in the year before the first
day of September next. Merton April fifth 1802*

Nelson & Hamilton

Wm. Hamilton

Wm. Hamilton

James Banger

to her marriage with Sir William Hamilton, the British minister at Naples, has been fully entered into in all her biographies. To Nelson she was "a guardian angel," "one of the very best women in the world," and "an honour to her sex."

Strange as it may seem, the good-hearted, unsuspecting sailor apparently knew nothing of her past life, or of the many stories connected with her name. Nor indeed did Sir William even doubt for one moment his wife's fidelity, or lose that implicit confidence in Lord Nelson which prompted him to conclude the codicil to his will in these words: "God bless him, and shame fall on those who do not say Amen." Notwithstanding this, it is probable that at times Sir William Hamilton was only too keenly conscious of his wife's devotion to his friend, for we find him writing that "Emma's attention" is given to Lord Nelson and his interests at Merton. "I well know," continues the simple old man, "the purity of Lord Nelson's friendship for Emma and me. And I know how very uncomfortable it would make his Lordship, our best friend, if a separation should take place." Stripped of all the romance which has centred around the name of our greatest admiral and the woman he loved so madly, the dark fact unfortunately remains, that whilst Sir William Hamilton died in April, 1803, a child was born on October 29th, 1800, and subsequently baptised under the name of Horatia Nelson Thompson. This child had for its parents the infatuated Lord Nelson and the beautiful Emma, whose fascination had so completely enthralled him. Writing a few years later from the Mediterranean, Nelson says: "And I also beg as my Horatia is to be at Merton, that a strong netting, about three feet high, may be placed round the Nile [possibly the canal before mentioned], that the little thing may not tumble in; and then you can have ducks again in it." On August 13th, 1805, nine weeks prior to

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his death, Nelson knelt in prayer at the bedside of his child, and, kissing Emma, looked his last on the home where he had anticipated so "many, many happy years."

As it is with Merton we are chiefly concerned, we must pass over the glories of Trafalgar and the triumphant death of its hero in the moment of victory, and return to the little Surrey village where dwelt one to whom the death of Nelson meant downfall and ruin.

By Lord Nelson's will Lady Hamilton was left Merton Place, and such parts of his real estate in Merton, Wimbledon, and Mitcham as she should select (not exceeding seventy acres). Thus it will be seen that the oft-told tale of Emma Hamilton's poverty is totally unfounded. A comfortable home and an income of £1,600 a-year cannot possibly be considered poor provision on the part of Nelson.

How Lady Hamilton managed to lose her fortune is unknown, but every manner of extravagance seems to have characterised her mode of life till, finally, she fled from Merton, leaving her property to her creditors, and took refuge in a house in Bond Street, Richmond. From there she descended step by step to lower depths, till, in 1813, the woman that Nelson had loved so passionately,—the poor maidservant with, perhaps, the most romantic history in the world,—reached Calais by boat from London, and there lived out the last scenes of a life surely unequalled even in fable. A rough deal coffin enclosed the remains of the beautiful Emma, a kindly Irishman read the Church of England Burial Service over the frail remains, which were then buried in ground which subsequently became a timber-yard, and thus ends the story of her life.

The visitor to Merton who cares to wander along the banks of the Wandle—pondering over these events—may come across many among the local folk who are justly proud of the fact that nearly a century ago our greatest naval hero made his home in their midst. A small cottage is shown to the modern-day pilgrim, where, among the giant sunflowers and gaily-coloured phlox, which scramble together in rich profusion, lived and died Lord Nelson's pageboy, at the advanced age of ninety-six. In the garden, too, stands a mulberry-tree, which lays claim to having been planted by Nelson himself.

These, and many other slighter associations, will be visited with pleasure by those who seek to follow up the landmarks of Lord Nelson at Merton. The Abbey gateway, the roadside inn ("The King's Head"), the pleasant footpath over the river passing the ancient chequer-pattern, ivy-grown Abbey walls—all are delightfully free from any traces of modernity.

SOME EAST KENT PARISH HISTORY.

BY PETER DE SANDWICH.

[Continued from p. 155.]

VI.—WOODNESBOROUGH.*

1565.

WE present that there are holes in one of the glass windows, and the church is unpaved in divers places, to the value of 3*s.* 4*d.* The vicarage house needs repairs. The place in the chancel where the altar stood before is unpaved and not decent.

1566. A great part of the chancel is unpaved.

1574. James Broker, for withholding of his share towards the repairing of the highway between Woodnesborough and Sandwich, to our great charge.

1569. The chancel lacketh paving and tiling. The vicar is not resident. [Walter Harrison was vicar from 1568 until his death in 1596.] One Thomas Knappe hath not received the Holy Communion these four or five years in our church. That our vicar is a layman, and not entered into orders. That they have not had their quarter-sermons. That one Cicelye Broke, executrix of the last will and testament of Jerome Wymarke, her late husband, hath not bestowed the sum of forty shillings which her husband willed toward the repairing of the highway.

1578. That James Webster doth keep an alehouse, and victual Flemings in the service-time.

Our chancel is out of repair, that when it raineth it wetteth the Communion Table most unseemly.

Richard Neame, gent., executor to his father John Neame, withholds certain legacies for the repair of our church.

1583. That our minister sometimes weareth no surplice, and sometimes omitteth to say prayers on Wednesdays and Fridays.

1584. The church and steeple are in great decay.

* This parish, anciently Wodenesbergh, is a mile and a half south-west of Sandwich.



Wodensburgh Church, from S.E.



SOME EAST KENT PARISH HISTORY.

1586. The south side of the church needs to be repaired.

1590. We present Edward Virgin of Beaksbourne, that he refuseth to pay his portion of a cess made for the reparation of our church, being cessed at 5s. 4d. for one cess and 2s. 8d. for another.

Our steeple is in some decay, which cannot be repaired before there be seasoned timber to do it with, which will not be this summer; besides that, we have bestowed upon the necessary repairing of our church already £20 and upwards this year, and thereby want some money to do it with until more be provided.

Raymond Brooke refuses to pay his rental due to the church, the which heretofore he hath paid, and it is twenty pence a year.

John Bare, for that he now negligently cometh to his parish church, and of late he was absent therefrom as followeth: 24th February, being St. Matthias' Day, both forenoon and afternoon; the 14th February, being Sunday, both forenoon and afternoon; 21st February, being Sunday likewise; the 28th February, being Sunday, in the forenoon; and the 7th March, both forenoon and afternoon. [When he appeared in the Archdeacon's Court, he stated that on St. Matthias' Day he was at Sandwich, and on the 14th and 21st February he went to the parish church of Staple.]

Samuel Berry was absent from church on St. Matthias' Day, both forenoon and afternoon, also the 28th February and 7th March. [He explained he was a labouring man, and on the day named was at Adisham.]

1592. The lead of our church be out of repairs, but shall be amended with as much speed as may be; and it had been done before this time, but we could not get a workman to our mind. The glass of the windows of our church be in need of some repairs.

1594. The windows of the chancel of the church want glazing, and iron bars. Also the chancel is unrepaired by default of Mr. Hales of Tenterden, farmer (*i.e.* lessee) of our parsonage.

1596. Mr. Harrison, our minister, hath of late omitted to read the articles.

2. That he hath of late not called the children to learn them the catechism.

3. That our minister, Mr. Walter Harrison, use not to wear the surplice when he christened children, and very seldom at other times.

4. Our minister is a contentious person, chiding and brawling in the church and churchyard.

SOME EAST KENT PARISH HISTORY.

We do want a Book of Homilies, for want whereof our minister hath not this last quarter read in his ministrations.

[The First Book of the Homilies was printed in 1547, and the Second Book in 1563.]

Our church porch is decayed, and wants tiling on the west part.

Our church wants paving in many places of the body of the same.

The surplice and other church linen is undecently kept and wants washing, as our minister hath much complained thereof.

Anne Brenchlie, the wife of Augustine Brenchlie, in the month of August, 1596, came to the church at Wodensbergh to give God thanks for her safe delivery of childbirth, and being in the church, and required by the minister to sit in the usual place appointed for the women to sit in in such case, she utterly refused so to do, in contempt of that good time out of mind, and evil example of all women there present, so as she resteth yet unchurched (*sic*).

[See under the year 1594 of St. Peter's, Sandwich, Vol. III., p. 21. The rubric in 1552 was: "The woman shall come into the church, and there shall kneel down in some convenient place nigh unto the place where the table standeth, etc."]

1600. That John Knight of Wodensbergh went out at the middle of the sermon on Sunday the 9th November, 1600, with one Samuel Ballard and Thomas Brooke, saying unto them, "We may go drink a pot of ale before this tale be done," meaning the sermon, and they came not again at that time.

1602. Robert Hotton, late of Elham but now of Wodensbergh, for that he refuseth to pay his share towards the reparation of the church of Elham [between Folkestone and Canterbury].

1603. James Watts, vicar of the parish [1596-1619], for not wearing the surplice in saying the Common Prayer upon Sundays and holy days, and also not reading the "Commination against sinners."

[The vicar stated that he hath done, and doth many times, use to wear the surplice in time of divine service, and though sometimes he wear not the same, yet he never doth in a contempt. And for the other things presented, he useth ordinarily to preach in his "case."]

1605. That the Communion Table is not covered in the time of divine service with any carpet as yet, but we purpose and promise shortly to provide one.

SOME EAST KENT PARISH HISTORY.

1606. There were days appointed for [the perambulation of the parish], and it rained and we could not go.

We present the several persons undernamed for refusing to pay their several assessments, or sums which they are severally cessed at towards the reparations of our parish church of Wodensborough, and the necessary ornaments thereunto belonging: Raymond Brooke, 27*s.* 9*d.*; Thomas Harrison, 45*s.*; William Marsh (now of Ashford), 4*s.*; Thomas Morris, 12*s.* 6*d.*; Abraham Rutten of Sandwich, 22*s.* 6*d.*; Thomas Nowell of Sandwich, 24*s.*; Robert Harrison the younger, now churchwarden of Wodensburgh, 23*s.* 4*d.*

1607. Thomas Morris, for not receiving the Holy Communion at Easter last, who hath stood excommunicate we know not certainly how long.

Raymond Brooke and Christopher Poulder did not receive the Holy Communion last Easter.

1609. Thomas Barber, of the town of Sandwich, refuses to pay his cess, being 21*s.*, he being cessed for certain land in the parish of Wodensberg towards the reparation of the church and other ornaments thereunto belonging, and hath been divers times required to pay the said cess, but hath and doth refuse to pay the same.

One of the bells hath a small crack these nine or ten years.

1610. Thomas Nowell the elder, of Sandwich, refuses to pay the money which he is cessed at towards the reparations of the church.

1614. By the size of our congregation many times there be many do absent themselves from church when we think they might and ought to be there, and by name Thomas Morrice hath come to church very seldom of late, and (as we are informed) hath laboured in the fields on the Sabbath Days to the offence of some.

One Robert Hatton, in the time of his being churchwarden, did employ certain money which had belonged to a common stock unto the church, we know not how; neither can we hear that he did give up his account for it, or that, having been formerly presented heretofore, any satisfaction hath been given unto the parish.

1637. Mrs. Anne Blessenden, wife of Mr. John Blessenden of Wodensbergh, whom we present for withholding the sum of £6, being the remainder of a legacy given to the poor of our parish in and by the last will of Mr. John Smith, deceased, late of our parish, of which will she is one executrix; the other is dead.

THE HALF-TIMBERED HOUSE.

1638. Mr. Jasper Green, our minister [vicar 1628-61], for cutting down a tree in the churchyard and employing it to his own private use.

That their Communion Table is not railed in, but lieth so open as that dogs or boys may undecently abuse or profane it.

1640. I, Jeremy Wills, one of the churchwardens, do present John Neame, of the parish of Staple, for non-payment of his cesses made the 9th June, 1639, for the reparations of the church, after the rate of 2*d.* per acre for twenty-six acres of land, which ariseth to the said sum of 4*s.* 4*d.*, and in witness hereof I have hereunto set my hand.

Also those whose names follow, for non-payment of their several cesses according to a cess made the 9th June, 1639, for the reparation of the church, rating the inhabitants of the said parish after the rate of 2½*d.* the acre, and the out-dwellers after the rate of 2*d.* the acre, for every acre of land: Robert Barham, for 24 acres, 4*s.*; Jacob Strackes, for 5 acres, 10*d.*; Thomas Wilkes, for 10 acres, 1*s.* 8*d.*; John Sampson, for 4 acres, 8*d.*; Sir Matthew Mennes, kt., for 34 acres, 5*s.* 8*d.*

[To be continued.]

THE HALF-TIMBERED HOUSE.

THE beauty of the half-timbered houses of England is becoming slowly, yet generally, appreciated, and books, like that which Mr. Guy Dawber and Mr. Galsworthy Davie have recently published through Mr. Batsford,* should assist materially in that appreciation. It is most important, from an artistic and an antiquarian point of view, that appreciation of these dwellings of our forefathers—dwellings essentially English and essentially beautiful—should be as widespread as possible; it may help to quench the thirst for their destruction, which is now all too rampant on the part of those in whose power it is to preserve them, and it may, in time, convince modern builders of the suitability of buildings in a similar style as dwelling-houses of small or moderate dimensions. Whatever exists in law to hinder the return of art in building should be promptly repealed, and it must be borne in mind that the cry of danger in construction or defect in sanitation is often illusive—a subterfuge of incapable architects, ignorant

* "Old Cottages and Farmhouses of Kent and Sussex."

THE HALF-TIMBERED HOUSE.

builders, and local bodies void of knowledge and void of taste. Safety, sanitation, and art are, in building, perfectly compatible.

The old cottages of Kent and Sussex form the subject of Mr. Davie's photographs and Mr. Dawber's remarks in the volume under notice. Those in the former county include examples at Cranbrook, Goudhurst, Harrietsham, Horsmonden, Orpington, Sissinghurst, and Tenterden, and there are also figured samples of the town type of half-timbered house at Canterbury and Tonbridge. The photographs are nearly all taken from the point of view most suitable for the study of the characteristic parts of the houses, and they are admirably reproduced.

Mr. Dawber does not claim for either the Kentish or Sussex half-timbered houses that they possess any features not to be met with in other southern counties; perhaps the most characteristic feature in their construction is to be found *within* them—the pleasing specimens of ironwork in fire-grates and the like, which call to mind the days when Surrey and Sussex were the home of the iron industry. The half-timbered houses of Kent are, however, distinctly less ornate than those of Staffordshire, Cheshire, or Lancashire; they are none the less pleasing on that account, for, especially in the earlier example, nearly all the ornament has a use.

The admirer of the class of house of which we are speaking will appreciate Mr. Dawber's very practical account of the construction of one of these edifices: After the plan had been set out, a base or foundation wall was built, generally of brick or stone, and high enough to keep the cill well above the ground. Into this cill-piece heavy storey posts of timber, some eight or nine inches square, were fixed upright, about seven or eight feet apart, those at the angles being generally larger, and formed of the butt of a tree, placed root upwards, with the top part curving diagonally outwards, to carry the angle-posts of the upper storey. Upon these main posts beams were laid across the building, projecting forward some eighteen inches in front of the framing below; those to the angles being set diagonally. Into these beams others were connected longitudinally, and to these latter again the floor joists were tenoned, projecting the same distance as the main beams mentioned above.

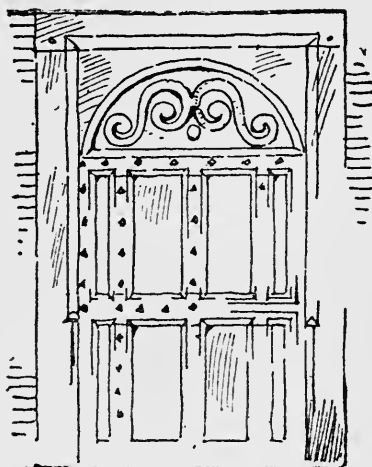
In sixteenth-century work the ends of the joists were covered with a large and deeply-moulded fascia. Later this was abandoned, and the ends of the joists were merely rounded off. The framing of the upper storey then followed that of the ground floor, the plate or cill being laid on the ends of the over-hanging timbers.

Thus, as Mr. Dawber observes, "the house, in its first stage, was a mere timber skeleton, and until the framing was well advanced had to be propped and stayed from the outside. The slots,

THE HALF-TIMBERED HOUSE.

to receive these stays, are still showing in the larger timbers on the ground floor of many of the houses."

The spaces between the main uprights were now taken in hand, being filled in with windows or framing, the timbers for which were about eight or nine inches apart, and nearly as much in width, the closeness of the timbering being one of the characteristics of early work. It was not till later that they were set further apart and curved or shaped braces introduced. The spaces between the timbers were then filled in with wattles or laths and chopped straw and clay, and the surface plastered flush with the woodwork.



The wood chiefly used in house-building in the fifteenth, sixteenth, and seventeenth century was oak, and as that generally shrinks, the stability of construction depended largely upon the security of their mortices and tenons. When, therefore, in time, the joists shrank apart or decayed, and the buildings settled, they were often plastered all over on the outside and hung with tiles, or covered with deal boarding. Many of these tile-hung houses, both in Kent and Sussex, are the timber-framed, sixteenth-century erections in a

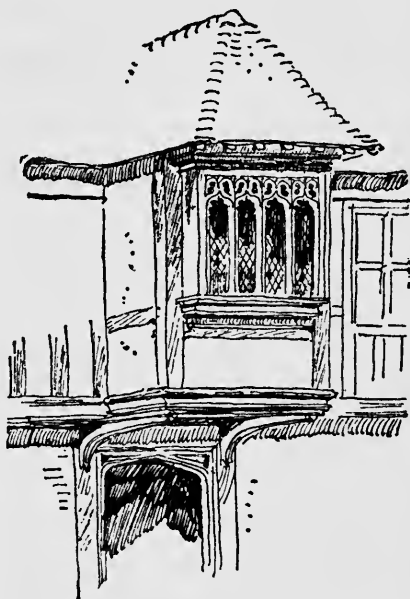
new shell. The picture of houses at Tenterden illustrates very well what Mr. Dawber says on this point.

As to the doorways, windows, and chimneys of these old houses in Kent and Sussex, Mr. Dawber has much that is interesting to tell us. The windows, treated as oriels, furnished the builders with admirable opportunities for legitimate ornamentation, which they did not neglect. Many of these oriels are represented, as are bay windows at Wingham and Rochester. The doorways of the sixteenth century have, observes Mr. Dawber, "quite a Gothic feeling." That may be so with regard to those of the earlier part

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of the century, but with regard to that which he figures, apparently in illustration of his remark, we do not quite agree with him: it appears to us entirely renaissance. In some cases the original doors fill the doorways, and are fine examples of strong and serviceable carpentry.

Mr. Dawber comments upon the beauty of many of the chimneys of the half-timber houses of Kent and Sussex, and the illustrations which Mr. Davie has selected certainly confirm what he says. The proportions of many of these chimneys are beautiful, and the height to which they rise gives a dignity to even the smallest structures. They balance the picture in the same way that the tall crest and helmet so often balance it in German representations of armorial bearings. Says Mr. Dawber: "The ingenious way in which these chimneys were managed invariably excites a feeling of admiration; for simple as they are . . . the old builders always obtained satisfactory results, and a breadth and sense of proportion sadly lacking in cottage chimneys of the present day."



It is unnecessary to follow Mr. Dawber through his remarks on the houses and cottages of Kent and Sussex in which the spaces between the timber frame-work is filled with brick; but we may observe that he describes an interesting example at Orpington, which Mr. Davie figures. Neither need we do more than refer to what he says on the foreign influence observable in the houses of port-towns, or to the well-deserved tribute of admiration which he pays to "the quiet, plaster-fronted houses," which abound in both counties. Quite enough has been said to emphasize the artistic value of the book and its utility as a work of reference. We hope that public appreciation of it will warrant Mr. Batsford in publishing many similar volumes dealing with old domestic buildings in other counties.

SURVEY OF CHURCH LIVINGS IN MIDDLESEX AT THE TIME OF THE COMMONWEALTH.

COMMUNICATED BY THE LORD BISHOP OF BRISTOL.

[Concluded from p. 37.]

TOWER LIBERTY.—“The jury present that there is but one chapel belonging to the said liberty, being situate within the Tower, and is called by the name of St. Peter Advincula, unto which chapel the inhabitants of the said liberty do resort on the Sabbath Days, days of public humiliation and thanksgiving, for the celebration of divine worship; and there is no other church or chapel belonging to the said liberty. That the Lieutenant of the Tower, for the time being, his chaplain doth usually officiate in the said chapel, and that there hath been and now is an allowance made by the Committee of the Revenue of twenty pounds per annum to the said chaplain, but it is uncon-
stantly paid, and how long the said gift will continue is uncertain. That there is not any yearly revenues, either messuages, lands, tenements, or other yearly profits belonging to the said chapel, other than the aforesaid twenty pounds per annum; and also that the said chapel is officiated by several able, orthodox divines, by the appointment of Colonel Francis West, now Lieutenant of the Tower, with the approbation and good liking of the inhabitants of the liberty, and the presentment of such person who officiates hath usually been by the Lieutenant of the Tower. That there is not any other church or chapel for the inhabitants of the liberty to resort unto for the partaking of divine ordinances, but the chapel aforesaid, which is supplied by . . . ministers, and that there is no yearly revenues belonging to the said chapel but the aforesaid twenty pounds per annum to him who officiates. And we conceive it very necessary the said chapel should continue as it doth, and the inhabitants not annexed to any other church; for it is a liberty of itself, the inhabitants a considerable number, and the chapel of that largeness as doth well accommodate them. And lastly, that we have circumspectly viewed and seriously considered of the Act of Parliament dated 8th of June, 1649, wherein we find the extraordinary pious care of the Parliament for the competent maintenance and encouragement of preaching ministers, and they have been pleased to enact that where there is not a sufficiency in any place of one hundred pounds per annum for the minister who

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officiates, the Trustees in the said Act nominated shall make up the same unto such revenues as the Parliament hath appointed for the said purpose. Now whereas we find there is only twenty pounds per annum allowed to the minister who officiates, and that uncon-
stantly paid, and no other revenues belonging to the said chapel, we humbly desire that such addition may be made thereto as to make up the same one hundred pounds per annum according to the said Act. And as it hath pleased God to put into the hearts of the Parliament to begin so good and godly a work, so our hearty prayers shall be that the Committee and Trustees may proceed effectually therein, until a godly and orthodox minister be established through the Commonwealth."

ST. KATHERINE NEAR THE TOWER.—"We present that in the precincts of Katherine near the Tower of London we have a collegiate church belonging to the hospital here, situated where the inhabitants of the said precincts enjoy the benefit of the ministry of Mr. Richard Kentish, who hath lived with us almost eleven years, and was according to our custom chosen by the people, and receives annually towards his maintenance from the said hospital twenty pounds, and from the inhabitants about forty-five pounds, though they are generally very poor, in all about threescore and five pounds per annum, together with a convenient living house, which was granted by the hospital to the inhabitants for the use of their preacher for the term of forty years, there being but one year expired, they paying quarterly to the hospital one shilling."

STEPNEY.—"We present that to the parish of Stepney aforesaid there is a vicarage presentative, with cure of souls annexed. The parsonage is an impropriation. That the incumbent to the said vicarage is Dr. Josuah Hoyle, who is come in by sequestration; the former incumbent was Mr. William Stampe. The parsonage impropriate was formerly the Earl of Cleveland's, and now belongeth to Dame Frances Weld. That the vicarage of Stepney, now to be let, we believe would not yield above seventy-five pounds per annum without fine or incumber, the principal profits thereof arising from communicants who are customarily to pay threepence a head per annum for so many in every family as were conceived to be of full years to receive Communion, whereof now there is but little paid. To the vicarage there belongeth a house and orchard, but no other messuages, lands, or tenements; the tithes belonging thereunto are but small, being raised by sixpence a cow, and by cocks and hens a penny each, and such uncertain profits, as also by christenings, most of which are privately and at home by strangers, and the

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benefits lost, and likewise by burials, whereof a small share accrueth to the vicar. The vicar himself receiveth the profits to his own use, saving such profits which arise out of the hamlets of Poplar and Blackwall within the said parish, which, by order of this present Parliament, is given to the minister that officiates the cure at Stratford Bow, which profits amount to the value of thirty-two pounds per annum, Bow being a chapel of ease to the parish church of Stepney. That the Earl of Cleveland had formerly the presentation of the vicarage, and now the Lady Weld, as is aforesaid. That there belongeth to the parish church of Stepney one chapel of ease, situate at Bow aforesaid, and is a mile distant from the parish church, and is supplied by Mr. Cann; the profits of that chapel, as we conceive, ariseth out of six pounds thirteen shillings and four pence, which was formerly paid out of the Exchequer, the duties aforementioned set apart out of Poplar and Blackwall by order of Parliament, and the rest benevolentiary by the inhabitants. We further conceive this chapel fit to continue as it is, if it be not made a parish. That the parish church of Stepney hath a very able, godly minister, Dr. Josuah Hoyle as aforesaid. That the parish of Stepney is of so vast extent and so populous that the fourth part of the parishioners cannot come to their parish church to hear; which parish if conveniently divided would make four parishes, bounded and set apart as followeth, viz.: the hamlet of Poplar and Blackwall to be one parish, there being a foundation already laid. The hamlet of Limehouse to be another. The third to be the whole hamlet of Ratcliffe, Shadwell, Wapping Wall, and to extend so far as to old Gravel Lane, taking in from thence all Ratcliffe Highway towards Stepney, together with Mile End and Bethnal Green, to belong to the mother church of Stepney. And a fourth to contain Wentworth Street, Rose Lane, part of Petticoat Lane as formerly, with divers alleys there adjoining, belonging to Stepney parish, and also Artillery Lane and all Spitalfields, Cock Lane, and Stepney rents by Shoreditch. All which we have taken into serious consideration, and do confidently believe, if so performed, it may add much to the honour of God, the further propagation of his worship and service, the general benefit of the parishioners, and the more effectual providing for the many poor thereof, according to the intent of the said Act of Parliament."

ST. LEONARD SHOREDITCH.—"We present that we have but one parsonage and one vicarage presentative belonging to the said place to which any cure of souls is annexed nor without cure of souls. That the said parsonage is an impropriation, and doth belong unto Dr. Paske, late Archdeacon of London, who did grant a lease

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thereof unto Mr. Anthony Herne for twenty-one years, and there is, as we are informed, thirteen years yet to come, at the yearly rent of twelve pounds in money. The possession of the vicarage was lately in Mr. John Squire, who was sequestered by the Parliament; the patron is Dr. Paske. That the true yearly value of the said parsonage, which if it were now to be let at an improved rent without fine or income, is worth about forty pounds by the year. The said Mr. Herne doth receive the said rents to his own use, paying therefor yearly to the said Dr. Paske twelve pounds as aforesaid. There is belonging to the vicarage one dwelling-house for the minister with a garden, and two poor thatched cottages, which is worth, of a clear value, ten pounds a year. There is some small tithes belonging to the vicarage, which is the land that is grazed, and small gardens belonging to private men's houses, which is worth by the year, as we are informed, about sixteen pounds, which is in all belonging to the vicarage twenty-six pounds per annum. That the name of the minister that now supplies and performs the cure of the said vicarage is Mr. Francis Raworth, an orthodox divine; he was chosen minister there by the parishioners, and admitted thereunto by the Committee for Plundered Ministers; his salary is the small tithes and his dwelling-house. The tithes are paid by the occupiers of the land that is grazed, and by the occupiers of the houses that the little gardens belong unto. There is also five pounds a year given by three persons for ever, for the preaching of eight sermons upon several days in the year. The right of the donation of the vicarage was in Dr. Paske when he was Archdeacon of London. There are also several casualties for burials and baptizing of infants, which have duties for the performing thereof, belonging to the vicar, which are very uncertain and ill paid. That we have no chapel within the parish of Shoreditch, but one church wherein the worship of God is constantly exercised every Lord's Day, which church stands conveniently for the whole parish. That the parish of Shoreditch have a very painful, godly preaching minister, which doth preach twice every Lord's Day; he doth also preach upon thanksgiving days, and days of humiliation. That the parish of Shoreditch is of no large extent, and the church is big enough for the receipt of the parishioners there, and therefore need not be joined to any other parish, or any part of another parish to them. That we have very circumspectly considered of the said Act, and we cannot discover nor find out any other thing to present than is before expressed."

HACKNEY.—"We present that within our parish of Hackney we have one parsonage, which is a donative without cure of souls,

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and a vicarage presentative. That George Moore, clerk, is the present incumbent of the parsonage aforesaid, and that William Spurstow, doctor in divinity, is the present incumbent of the vicarage aforesaid, and that the parsonage house and the glebe land, being pastures about the house, were let by the said parson to one Charles Brigham, but for how many years, and at what rent, we know not, which lease as we do hear is assigned over to one Mr. Stevens, whose servant, John Eaton, is in present possession of the house and ground aforesaid; and that there are two tenements, whereof one is in the possession of the said Parson Moore, wherein he now dwelleth, formerly let for the yearly rent of six pounds per annum, and the other tenement let for the yearly rent of four pounds per annum to Richard Payne deceased, the tithe, corn, and hay not let to any; and for the vicarage, the house, garden, and orchard is let unto George Clarke, from year to year, for the yearly rent of twelve pounds. That the parsonage house, glebe, and tithes are worth really to be let per annum at an improved rent without fine or income, one hundred and forty pounds a year, and the vicarage, with the house, garden, and orchard, is really worth the yearly value of fifty pounds per annum. The rents and tithes of the parsonage are not received by any, being in controversy between the said George Moore and Mr. Stevens; that Doctor Spurstow, above-mentioned, doth supply the vicarage, and that the said Parson Moore doth not preach, and that the right of presentation, both of the parsonage and vicarage, doth belong to the lords of the manor of Hackney, called the Earl of Cleveland's Manor. That we have but one church in the parish of Hackney, and no chapel at all. That we are provided and supplied with an able and godly minister, as is aforesaid. That the parish of Hackney is not so large but that the inhabitants with convenience may all come to the church, nor so little that it can be joined to any other."

ST. LEONARD'S BROMLEY.—"We present that Leonard's Bromley, in the county of Middlesex, is, and has been time out of mind, a parish of itself, yet never depending upon the late hierarchy, but a donative peculiar. That the name of our present minister is Mr. Benjamin Spencer, and Abraham Willmore, esq., is (as we are informed) the present impropriator, and receives the tithes and profits thereto belonging, both great and small, by virtue of conveyances derived from the Crown, and further we know not. That the tithes of the said impropriation have been usually valued about the rate of twenty pounds per annum, and so offered to be leased, but now in regard of some broken up for tillage, it is somewhat better worth. That our minister, Mr. Benjamin

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Spencer, was allowed and confirmed by order from the Committee for Plundered Ministers, and that he receives allowance of twelve pounds per annum payable by the impropriator aforesaid, besides the obventions and offerings, which may arise *communis annis* to the sum of four pounds per annum. The impropriator hath heretofore usually appointed the minister when the place has been vacant. That the parish church stands very conveniently for . . . people, and wants nothing but additional allowance for the better encouragement of our minister, which we hope and humbly desire we may receive from the Parliament according to the Act. That we are supplied by Mr. Spencer aforesaid, a painful, orthodox minister, that hath officiated there, to our great content, for some four years past, who hath been always painful in his calling, a constant preacher of the Word, and diligent observer of the Parliament's orders and directions of the . . . State. That though the allowance to the minister be small, as aforesaid, yet we conceive that our parish cannot be so conveniently united to any church or chapel thereabouts . . . of itself, and also because the parish of Stepney next adjoining hath already many more people by . . . than their church or their chapel is able to contain, and ours, consisting of at least eighty families, will hardly find room elsewhere."

HOLY TRINITY MINORIES.—"We present that we have one parish church called Trinity Minories; that the name of our present incumbent is Elkana Downes. That the true yearly [value] of our church living is fifty shillings per annum, formerly paid as tithes of the late King's house, situate in the hamlet, which tithes hath not been paid That the church living is not presentative, for that the choice hath always been in the inhabitants. The minister's name is as above said salary for his pains is sixteen pounds per annum, a voluntary contribution of the inhabitants. That there is no chapel belonging to the parish church. The church is supplied by Mr. Downes, who performs all duties appertaining to his function. That the church is convenient for certain of the inhabitants, and therefore [not in] need of being united to any other. And lastly, we cannot discover or find out any other thing, but what we have here presented, which may be any way conducive to the promoting of the desires and intentions of the Parliament specified in the Act, other than our humble desires that such addition may be made thereto as the Parliament hath prescribed in their said Act, it being for so good a work as the propagating of the Gospel and salvation of souls."

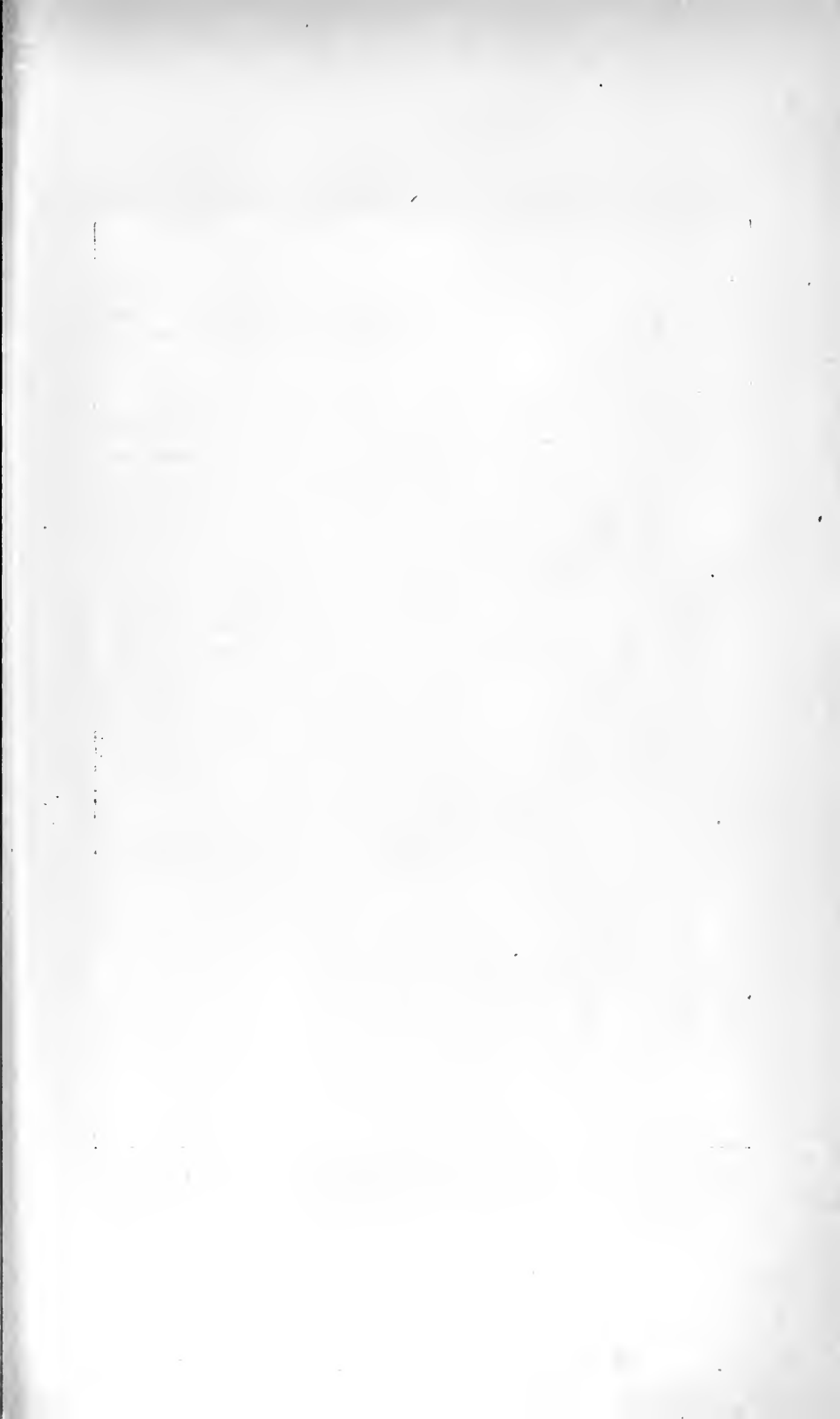
[Some remarks, by the Bishop of Bristol, on this Survey of 1650 will appear in October.—Ed.]

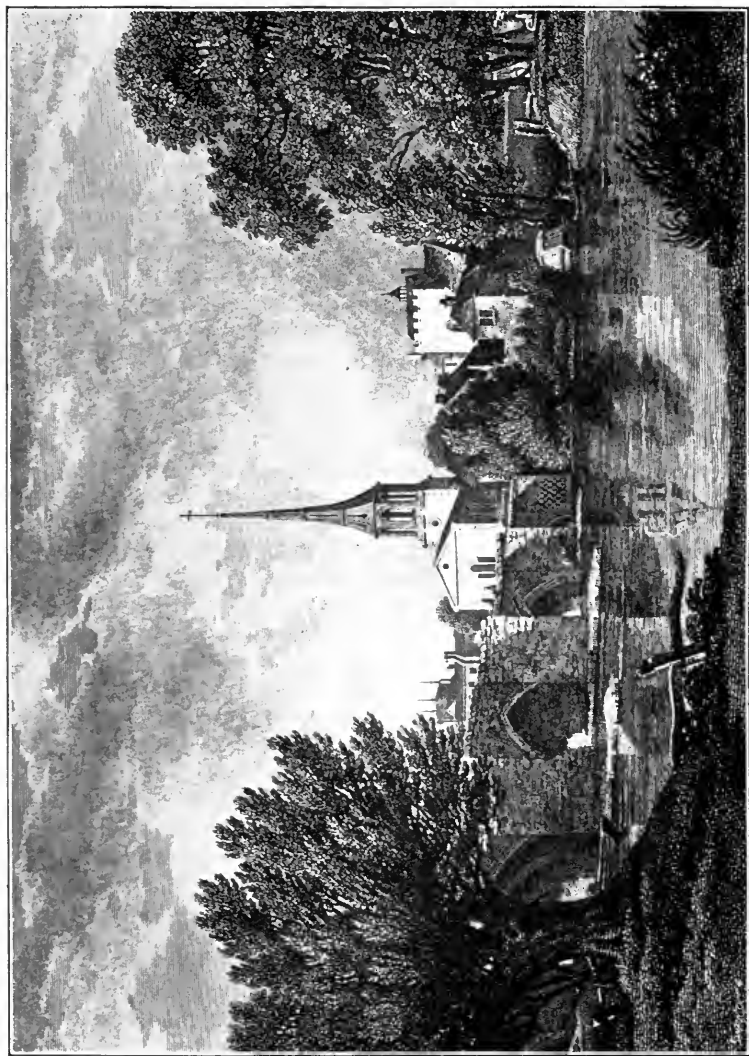
THE LESSER RELIGIOUS FOUNDATIONS IN BERKSHIRE.

[Continued from p. 161.]

THERE were two free chapels in Sunning; one was (in 1545) called "Arley [Earley] Bartilmews." It had been founded—bywhom it is not stated—to have there a priest to say mass on St. Bartholomew's Day "and at some other tyme"; the foundation was, at the date mentioned, duly observed. The chapel stood within the manor of "Arley Bartilmews," a mile from the parish church of Sunning, and the issues of its property were received by the Provost of Queen's College, Oxford, towards finding the officiating priest. In 1548 the provost himself (William Denys, B.D., aged forty) was the incumbent. Lysons states that William Feltham, when he endowed a chantry, school, and almshouses at Childrey (see *ante*, pp. 38 and 40) in 1526, gave to the Provost and scholars of Queen's College, Oxford, certain lands in Earley, and the free chapel of St. Bartholomew. This chapel was said to be, in Lysons' time, the stable of Earley Court. The other free chapel in Sunning stood within the manor of Arley White Knights, two miles from the parish church. Its origin, in 1545, was unknown, but it had belonged to a leper hospital in Reading, and was, in 1412, granted by Henry IV., with the manor of Earley White Knights, to John Beke. The chapel had been, since 4th February, 27 Henry VIII. (A.D. 1535-6), suppressed without the King's licence by Thomas Beke, lord of the manor. The last incumbent was probably a kinsman, Hugh Beke, a layman who, in 1548, was twenty-six. At the suppression the chapel's plate and ornaments were valued at 26s. 8d. Sir Thomas Beke died seised of the manor in 1547. The free chapel of St. Leonard, in the parish of Brimpton, was founded (by whom it is not stated) to have a priest there to say mass on St. Leonard's Day. It stood a furlong from the parish church. Lysons states that the Knights Templars had a preceptory at Brimpton, and that there were in his time remains of an ancient ecclesiastical building adjoining to a farm-house, and about half a mile from Brimpton Church. These were, doubtless, the remains of the free chapel mentioned in this return, which was presumably dedicated to St. Leonard. In 1548 the officiating priest at this chapel was William Smyth, whose age was unknown.

At Crokeham, in the extensive parish of Thatcham, was a free chapel, "its origin unknown" in 1545, "founded to the entent the





Old View of Wallingford Bridge.

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parson of Monkeston should, once in the year, say masse there." This was, at the date named, no longer done, for the chapel was "wholly decayed and fallen down," and the profits received by the said parson; according to the 1548 return "the officiating priest" received the issues of the chapel. He was John Barret, clerk, seventy years of age, but the return does not call him parson of Monkeston. Lysons states that there was formerly a chapel at Crokeham.

There was a free chapel in the parish of Sandleford, of which the Dean and Chapter of Windsor were patrons. The dean, being, in 1545, examined by the Commissioners, "sayeth that he [doth] fynde the preste, but at will." The chapel is not mentioned in the return of 1548. In the thirteenth century a small priory of Austin canons had been founded here, and continued till the reign of Edward IV., when a dispute arose between the prior and the Bishop of Salisbury. Lysons does not mention the matter in dispute, but states that, as a result of it, the priory was deserted, and given by the King to Windsor College. He adds that, in consequence of an award in the reign of James I., the old chapel, in which was the figure of a crusader, was disused, and had been pulled down.

A free chapel stood, in 1545, within the "parish of Woleyfield," apart (the distance is not named) from the parish church; it had been founded by Lord Dacre of the South to have there a priest to celebrate divine service.

At Wallingford was, in 1545, a college dedicated (according to the 1548 return) to St. Nicholas, which had been founded by Edward the Black Prince, to consist of a dean, six (four, according to the 1548 return) priests, six clerks, and four "queresters," who were to say daily service there and pray for the prince's ancestors and posterity; no reference is made to the often alleged earlier foundation by Edmund, Duke of Cornwall. In 1545 the foundation was duly observed. The college is described as within the castle of Wallingford, and as "no parish church." Its ornaments, plate, etc., had been set out in an inventory. The 1548 return adds much additional information as to this college; out of its issues was a yearly pension of 40s. to one of the college priests who served the cure of All Hallows without the castle gate. A portion of the college revenues were also devoted to the repairs of St. John's Bridge in the county of Gloucester, and the site of the manor of Harrell, or Harwell, and the parsonage there. The dean was John Donne,* a subdean of the King's Chapel, forty-four years of age, and

* The famous, or rather infamous, Dr. London, of monastic visitation fame, is stated to have been the last dean.

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enjoying besides 60*l.* in benefices. The four priests were aged respectively 74, 52, 51, and 38; five of the six conducts, 81, 58, 36, 34, and 28; the age of the other is not given, he was "Richard Emly, an organ-player and teacher of the choristers"; of these there were four who each received 40*s.* a year. A memorandum states that out of the revenues of the college a vicar was to be endowed to serve the cure of All Hallows, in which parish were sixty houseling people; because, by impropriation, the dean of the college was both parson and vicar of that church. The return adds "unless it stand with the King's pleasure to unite the same [*i.e.*, All Hallows] to St. Mary's, or some other parish in the said town."

The college must have been suppressed immediately after the date of the later of the two returns under notice, for Lysons states that the site was granted to Michael Stanhope and another in 1548, who, in the same year, sold it to Christ Church College in Oxford, who used a portion of the college buildings as "a place of retirement in times of sickness and visitation." There were also two free chapels at Wallingford; that of St. Mary Magdalene, "within the liberties" of the town, is not dealt with in the 1545 return because it was geographically situated in Oxfordshire, but the return of 1548 describes it, though it states that it stood in the parish of Newnham, which is in the last-named county. It was founded, "as yt ys supposed," by the inhabitants of Wallingford to find a priest to say mass there yearly on St. Mary Magdalene's Day: this was "done accordingly." The other free chapel in Wallingford was that of St. John Baptist, also founded by the inhabitants of the town to have a priest to say mass there on St. John Baptist's Day. It stood within St. Leonard's parish, but was a mile distant from the church of that parish. The return of 1548 describes it as but a furlong from the church, and as a "chapel or hospital." The incumbent was then Richard Adene, clerk, aged thirty-nine, "meet to serve a cure," and having besides 8*l.* 10*s.* a year from a chantry in Reading.* In the church of St. Lawrence certain obits were kept. The return of 1548 states that there were four parish churches within the town of Wallingford, and that two were sufficient to serve the inhabitants. Lysons identifies this free chapel with the hospital of St. John, which existed as early as the reign of Edward I., but the certificates of 1545 and 1548 make no mention of any hospital in connection with the chapel.

At Shottysbroke was a college dedicated to St. John Baptist, and founded by the ancestor of the Earl of Oxford; it was to consist of a warden and two priests, who were to say divine service there.

* In the church of St. Lawrence.

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For the stipends of the priests certain lands were put in feoffment by the founder. In 1545 the warden was Robert Vere, a layman, and brother of the then earl, who received the profits but "cometh not there." The college, it was added, was "a parish church," situated "between two other parish churches, and distant from one of them half a mile." The value of the college property, which lay, some in London and some elsewhere, amounted to 62*l.* 13*s.* After paying priests, clerks, etc., and 10*l.* to the vicar of Basseldon, there remained 37*l.* 6*s.* 10*d.*, "which the aforesaid Robert Vere [stated in 1548 to be aged thirty], warden there, doth receive to his own use and profit." The sums in 1548 differed slightly from those just mentioned, and the payment of 33*s.* 4*d.* as "a sexten's fee"—presumably to the sexton of Basseldon—is mentioned. In this later return two "co-brethren," each aged about fifty, and neither "able to serve cure" nor possessed of other living, received 12*l.* 16*s.*; a "conduct," aged fifty-five, is also mentioned. The 1545 return states that an inventory had been made of the college goods and ornaments, and that of 1548 says that none of these had been "made away" since 23rd November, 37 Henry VIII., but that all had been committed to King Edward's use by indenture of 8th December "last past." Their value was 6*l.* 18*s.* 3*d.*, "besides 3 bells and 6 challices, parcel gilt," weighing 23 ounces. The 1548 return concludes: "[No] preacher, scole master, nor poor men, other then the said two priests and sexten, relieved within the said college." It adds that a vicar must of necessity be endowed there, as, by impropriation, the late master was both "parson and vicar," and the college had been always "the parish church of the said town," half a mile distant from any other parish church, and the town had within it sixty houseling people.

There was a free chapel at North Morton, founded by Myles* Stapleton, with the intent to have a priest to say divine service *within the church of the said parish (sic)*. This was not done. The certificate continues: "The said chantry is scytuate nygh to the said parish church of Norton Morton." In 1548 Richard Nycholson clerk, aged fifty, was incumbent of the chantry; he had also a vicarage in Bedfordshire. There was money given for the support of lights and obits in North Morton Church.

The free chapel of North Standon, within the parish of Hungerford, was founded to have a priest to celebrate divine service therein, which foundation was, in 1545, "not observed nor kept by reason that Edward Hungerford, gentleman, being no priest, doth receyve the profits thereof." No goods nor ornaments pertained to this chapel, the origin of which was unknown. Another free

* "Nicholas," according to the 1548 return.

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chapel within the parish of Hungerford was that dedicated to St. John Baptist, which stood a quarter of a mile from the parish church. Its object was to have a priest there to say divine service on St. John the Baptist's Day. As in the case of the free chapel last mentioned, the foundation was not, in 1545, carried out "because John Thynne, a leymen, is incumbent there."

In the parish of Chaddleworth stood the Wolley free chapel, a mile from the parish church. It was founded by Richard Tate, "esquire," to have there a priest to say mass at certain times of the year. This, in 1545, was not done, because there was then no incumbent, the heirs of the said Richard Tate taking the profits to their own use. The chapel had neither plate nor ornaments. The 1548 return states that it was founded by a certain Master Tate, and adds that "Master Tate esquyre keepith it in his own hands."

There was a free chapel in the parish of East Garston, the founder unknown, in which a priest was to perform service at certain times in the year. This, in 1545, was not done because the chapel "was wholly decayed and fallen doune to the ground." The yearly value of its property, with 20s. paid by the auditor of the Duchy of Lancaster, was 33s. 4d., of which the King received 3s. 4d. for tenth, and the balance went to the incumbent of the free chapel, whose name the Commissioners could not learn. The chapel had no plate or ornaments belonging to it.

In the parish of East Hendred [East Hanny] stood the chantry chapel of St. John the Baptist, distant a furlong from the parish church. It had been founded, about a century before the date of the certificate, by Ralph Arches, "with licence of the Bushope of Rome," to have a priest to say daily service in the parish church (*sic*). If the priest was so to do, the object of a distinct building is not clear. The value of the chantry's possessions amounted, in 1545, to 7*l.* a year. In the 1548 return John Greenway, aged sixty, is mentioned as the incumbent. In the same parish church had been "a free chapel," by whom founded it was not known, dissolved, since 4th February, 27 Henry VIII., by Alice Yate, widow, without the King's licence. It had been known as Fylberd's Chantry. The revenues were 5*l.* a year. No plate or ornaments belonged to it at the time of its dissolution.

At Faringdon was a chantry chapel, dedicated to the Holy Trinity, and founded by John Cheyney and others, with royal licence, in A.D. 1478, to have a priest to say daily service in the said chapel "and some other exequies," named in the deed of foundation. The chapel stood in the churchyard and was covered with lead. The value of its possessions amounted to £10 15s. 2d., of

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which sum 14s. 8d. went to the King for tenth; 12s. 9d. for rent resolute; and £7 6s. 8d. to the incumbent, who, in 1548, was Robert Cave, aged sixty-nine. The balance of the revenue was employed on the repair of the property. The chantry possessed plate weighing 19 $\frac{3}{4}$ ounces.

There was a free chapel at Sekworth, within the manor and parish of Wyteham, or Whyteham, half a mile from the parish church; it was founded, as was supposed, in 1545, to have a priest to celebrate divine service there "for the ease of the inhabitants." The priest, who did minister "sacraments and sacramentals," was to have for his salary tithes in Sekworth to the value of 75s. 2d., out of which 8s. 6 $\frac{1}{4}$ d. went to the King for his tenth. The chapel had neither goods nor ornaments, those of the parish church being used there when required. The Edwardine return states that the chapel had been dissolved by Sir John Williams, knight.

Within the lordship of Sutton Courteney, at Sutton, was a free chapel "uppon the south end of the bridge there," and a mile and a half from the parish church. Since the 4th February, 27 Henry VIII., this chapel had been dissolved by Henry Hogge, without the royal licence. Its possessions were worth yearly 30s., and it possessed no ornaments, plate, "or other stuffe," but only "a lytel bell, worth vs."

The Edwardine return mentions a chantry chapel at Warfield, worth 4s., but gives no particulars; and another within the parish of Stratfield Mortimer, to which no land pertained, and in which no service was said. It also mentions "a free chapel or chapel of ease" in the parish of Bastelden, and annexed to the vicarage. It stood "two miles and more" from the parish church, and within it were administered and celebrated "sacraments, sacramentals, and all divine service" to the inhabitants dwelling more than three miles from the parish church. The priest was appointed by the vicar. There was also, within the parish of Bastledon, a chapel of ease at Ashampsted, three miles distant from the parish church, the vicar of which church had always found a priest to perform service in the said chapel. Towards the priest's salary the farmers of the parsonage of Ashampstead had yearly given to the said vicar a contribution in accordance with a composition between the Master of Shottysbroke College (to which the parsonage pertained) and the said vicar. By the same return we hear of a chapel, "called Mary Magdalene Chapel," at Apleford, "standing uppon the brigg there." The incumbent was unknown. At Isbury was a chapel of ease, annexed to the vicarage, wherein divine service was celebrated for the inhabitants dwelling more than a mile from the parish church. In the parish of Cheveley were three such

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chapels, situated respectively at Winterbourne, Lekhampsted, and Ore; these chapels were not possessed of any property, but were served by "sundry priests" at the charge of the vicar.

At Maidenhead, within the parish of Cookham, was a chapel "for ease of the inhabitants." It possessed, according to the Edwardine return, two chalices, a pax, and a pair of cruets, weighing in all 42 ounces, and two bells. This chapel was, in all probability, that built on, or close to, Maidenhead Bridge. Camden states that the bridge was erected in the year 1400, but there is documentary evidence to show that a bridge existed there in 1297; probably the date mentioned by Camden is that of the erection of a stone bridge. A fraternity, whose duty it was to see to the proper maintenance of the bridge, was incorporated in 1352; probably the chapel was theirs. This fraternity is not mentioned in the certificates of 1545 and 1548.

In the parish of Abbots or White Waltham, some four miles south-west of Maidenhead, was a free chapel, called "Woolvey Fenes"; it stood at Woolvey Field. Its founder was unknown, but we learn that in 1321 John de Fienes died seized of the manor of Wolvely or "Wolly," and of the advowson of the free chapel there. Lysons speaks of this chapel as having been for long in ruins.

THE DOMESDAY HIDATION OF MIDDLESEX.

By A. M. DAVIES.

MR. ROUND, in "Feudal England," and Prof. Maitland, in "Domesday Book and Beyond," have shown that to understand the apportionment of hides among the several villis in every county we must reverse the process by which Domesday Book was compiled, and re-sort the items according to hundreds, without regard to the particular lord who happened to hold any particular vill. So treated, the statistics re-acquire a symmetry entirely obscured in Domesday Book itself: it is seen that each hundred was assessed at a round number of hides, and that these were apportioned by the men of the hundred among the constituent villis, most usually by fives. Among the many illustrations of this given by the two authors above-mentioned there is only

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one taken from Middlesex—an incomplete statement of Spelthorne hundred by Mr. Round.* For my own satisfaction some time

* "Feudal England," pp. 66, 67.

back I drew up a complete statistical table for the county, and as the results are interesting from their symmetry, it seems worth while to print them.

It is first necessary to make sure as to whether the area of the respective hundreds as shown on comparatively modern maps is the same as at the Domesday survey. If the compiler of the Book can be trusted to have made no mistake—if we can believe that every place whose name follows the heading "In such a hundred" belonged to that hundred, until the next similar heading is reached—then there were a number of differences in the areas of the ancient and modern hundreds. This is the assumption made by the compiler of the tabular index of places in the "Literal Extension and English Translation" officially published in 1862. Thus Hesa (Hayes) and Draitone (West Drayton) were in Ossulston instead of Elthorne; Chingesberie (Kingsbury) is partly in Elthorne instead of wholly in Goare; and Hamntone (Hampton) is in Honeslaw instead of Spelthorne. Each of these cases, except Hamntone, would constitute a "detached" portion of its constituent hundred, of which there is no other example in the county. If we refer to the facsimile edition of Domesday Book, we see that in *each* of these cases the place mentioned comes *last* of those under a particular hundredal heading, and in the case of Draitone the next heading is actually a repetition of the previous one, "In Osvlvestane Hund.," which at least suggests a recognition that Draitone was not meant to be placed in that hundred; though as the previous heading was itself a quite unnecessary repetition of the one before, this is not much to base an argument on. However, as the evidence for a change in the hundredal areas is so weak, and the accidental omission of the necessary headings so much easier to understand, I assume in the following tables that there has been no change so far as any place recorded in Domesday is concerned.

In each hundred I have placed the villis in order of "rateable value," except that those in whose assessment the "5-hide unit" is evident are separated from the smaller number in which it is not.

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DOMESDAY NAME.	MODERN NAME.	DETAILS. (H. = hides, V. = virgates.)	TOTAL HIDES.
Hundred of OSVLYESTANE.	OSSULSTON.		
Stibenhede	Stepney (=all the Tower Hamlets, including Hackney)	32 H. + 5 H. I V. + 5 H. + 3½ H. + 1 H. + 1 H. I V. + 1½ H. + 1½ H. I V. + 1 H. + 4 H. + 3½ H.	59½
Fvleham	Fulham (including Hammersmith, Acton, Ealing, and Chiswick) . .	40 + 5 + 5	50
Wellesdone	Willesden . . . . .	. . . . .	15
Eia	Ebury (with Hyde and Neyte). . .	. . . . .	10
Chenesitun	Kensington . . . . .	. . . . .	10
Hervlvestvne	Harlesden . . . . .	. . . . .	5
Sanctus Pancratiu . .	St. Pancras (part of)	4 + 1	5
Isendone or Iseldone .	Islington (part of)	2 + 2 + ½ + ½	5
Hamestede	Hampstead	4 + 1	5
Tibvrne	St. Marylebone (East) . . . . .	. . . . .	5
Lilestone	Lisson Grove (West Marylebone). .	. . . . .	5
Totehele	Tottenham (in St. Pancras) . . . .	. . . . .	5
Villa ubi sedet æcclesia S. Petri	Westminster	13½ + 3	16½
Hochestone	Hoxton	1 + 3	4
Stanestaple	?	4

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Tweverde	Twylford	2+2	4
Chelched or Cercehede	Chelsea	2
Hergotestane	Haggerston	2
Neutone	Stoke Newington . . . . .	.	2
Tolentone	Tollington (in Islington) . . . . .	.	2
Rugemere	Rugmere (in St. Pancras) . . . . .	.	2
In the same hundred [as Eia]	?	.	1½
			<u>219½</u>
Hundred of	ELTHORNE.		
HELETHORNE.			
Hesa	Hayes . . . . .	.	59
Hermodesworde	Harmondsworth . . . . .	.	30
Rislepe	Ruislip . . . . .	.	30
Northala.	Northolt. . . . .	.	15
Greneforde	Greenford (including Perivale)	11½ + 3 + ½ + ½	15½
Ticheham	Ickenham	9½ + 3½ + 2	15
Herdintone	Harlington . . . . .	.	10
Draitone	West Drayton . . . . .	.	10
Herefelle	Harefield . . . . .	.	5
Cranforde	Cranford. . . . .	.	5
Coleham.	Colham (in Hillingdon)	8	
Hermodesworde (a part tr'sfer'd to Coleham)	.		
Hillendone	Hillingdon	1	
Covelie	Cowley (enclosed by Hillingdon)	4	
		2	15

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DOMESDAY NAME.	MODERN NAME.	DETAILS. (H. = hides, V. = virgates.)	TOTAL HIDES.
Hanewelle	Hanwell	8
Dallega	Dawley (in Harlington) . . . . .	. . . . .	3
Herges (part in Hele- thorne hund.) . . .	. . . . .	. . . . .	2
"In Helethorne hund."	. . . . .	. . . . .	2
			<u>224½</u>
Hundred of SPELTHORNE.	SPELTHORNE.		
Hamntone	Hampton (perhaps including Tedding- ton) . . . . .	. . . . .	35
Stanes	Staines	19	
Exeforde (in Stanes) .	Ashford	1	20
Bedefunt or Bedefunde	East Bedfont	2+10	
Westbedefund . . .	West Bedfont	8	20
Stanwelle	Stanwell . . . . .	. . . . .	15
Svneberie	Sunbury	7	
Scepertone	Shepperton	8	15
Leleham	Laleham	2+8	10
Feltenham	Feltham . . . . .	. . . . .	12
Haneworde	Hanworth	5
Cerdentone	Charlton (in Sunbury)	5
Chenetone	Kempton (in Sunbury)	5

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Hatone or Haitone "In Speletorne hund."	Hatton (in E. Bedfont)	$1\frac{1}{2}$ H. + 1 H. $3\frac{1}{2}$ v. 1 H. $(\frac{1}{2}$ H. + $\frac{1}{3}$ of $\frac{1}{2}$ H.)	5 <u>147</u>
Hundred of HONESLAV. Gistlesworde	HOUNSLOW or ISLEWORTH. Isleworth (probably including Heston and Twickenham)	. . . . .	70 <u> </u>
Hundred of GARA	GORE. Harrow (including Pinner) Hendon Stanmore Kingsbury	. . . . . 9 $\frac{1}{2}$ + 9 $\frac{1}{2}$ 2 $\frac{1}{2}$ + 7 $\frac{1}{2}$	100 20 19 10 <u>149</u>
Hundred of DELMETONE Adelmetone (including berewick of Mimes) Enefelde. Toteham	EDMONTON. Edmonton and South Mimms Enfield Tottenham	35 30 5 <u>70</u>

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Taking the hidage totals for the several hundreds we see how closely they approximate to the following round and symmetrical numbers :

	ACTUAL Nos.	ROUND Nos.
Osvlvestane	219 $\frac{3}{4}$	220
Helethorne	224 $\frac{1}{2}$	220
Speletorne	147	150
Honeslavy	70	70—220
Gara	149	150
Delmetone	70	70—220
	<hr/> 880 $\frac{1}{4}$ <hr/>	<hr/> 880 <hr/>

Mr. Round, who has kindly looked through this note, tells me that he considers this division of the county into four blocks, originally equal in assessment, very probable. And he points out that the two blocks which contained two hundreds apiece were probably subdivided on the principle of two-thirds and one-third, subject to the hundreds being assessed in unbroken multiples of the ten-hide unit.

As regards the virgate that is wanting to bring the assessment of Stibenhede, and with it that of Ossulvestane hundred, to the round number, it may be that Hugh de Berneres could have accounted for it had he been so minded. He had transferred some fifty-three acres to Robert Fafiton's manor there, but no one knew whence they had come. "*Cum his iiii hidis sunt modo liii acræ terræ quæ non erant ibi T. R. E., quas occupavit Hugo de berneres super canonicos S. Pauli, et apposuit huic Manerio, testante hundred.*" (D. B., 130 *a*, 2.)

HUNTINGTON SHAW AND THE HAMPTON COURT GATES.

BY EDMUND OLANDER.

ATTENTION having been recently called in the columns of some of the London newspapers to the decision of the Office of Works to re-erect the Hampton Court Gates, it may not be considered inopportune at such a juncture to refer at some little length to the controversy concerning Huntington Shaw, of Nottingham (also of Hampton and Westminster), whose name has been associated with the wonderfully-designed and artistically-executed hammer and anvil work, that rank amongst the finest the world has produced.

Huntington Shaw was originally credited designer and executant alike of the wrought ironwork at Hampton Court, until Mr. Ernest Law, and others, attributed the designs to one Jean Tijou, a Frenchman, and the execution of the work alone to Shaw. Then, Mr. R. Garraway Rice, in a paper to the Archæological Society, published in their journal, has sought to deprive Shaw of credit even as executant, and relegated him to a position of an ordinary, commonplace, prosaic blacksmith—simply an assistant in the work—and to give the sole credit to Tijou.

By the courtesy of Mr. Henry Ripley, a resident for many years in the royal parish, and the author of "The History and Topography of Hampton," I am able to give in these pages a few facts which may be of use to antiquaries; for the matter is certainly one of more than local interest.

Particulars of Shaw's death cannot, as is well known, be ascertained, owing to the unfortunate hiatus in the parish registers. He was never a ratepayer of Hampton, and yet must positively have lived in the parish. Hence, he must either have been located in the Palace itself, or have occupied a portion of some residence in the vicinity, owned or tenanted by another, probably on Crown property. Shaw and his wife were evidently on good terms with the best local families, as the witnesses to their respective wills testify.

The chief witness to Shaw's will was the Rev. Richard Cawthorn, vicar of Hampton, appointed in 1679, and generally supposed to have been a special favourite with King Charles II. William Tattersal, an influential resident, was another witness.

Shaw was buried in what has always been known as the vicar's

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freehold, *i.e.*, the portion of the churchyard immediately in front of the south wall of the parish church, and where the fees for purchase of ground, construction of vault, interment of body, and erection of monument, were such as only the wealthy could afford to pay. Anyhow, all those interred adjacent were members of the best local families. His tomb was far away the most elaborate and costly one around the church, to the south wall of which it was affixed. Mr. Ripley has been fortunate enough to unearth an authentic picture of his monument, which bears out the description given of it to him by the late Mr. Francis Jackson Kent and Dr. Henry Jepson, and which negatives the accuracy of the representation in the Guildhall "Lysons," and throws much light on the subject. Mr. Ripley has had three opportunities of partially inspecting the remnants of Shaw's vault, and he feels confident that certainly not more than two persons were buried in it. It is filled up with rubbish, and about ten feet down contains the remnant of a leaden coffin. The walls of the vault that remain are of small red brick. As to the monument itself, it must have been twelve feet in height, and nearly on a level with the top of the old porch. It was most intricately and fantastically hewn, probably from the design of Tijou, and was composed entirely of white marble. It appears that the inscription was graven on a large slab near the base, and that the mural tablet, now in the parish church, was originally simply the capital of the old monument. When the old church was demolished, about 1830, the greater portion of the monument was greatly dilapidated, and on removal from the wall doubtless fell to pieces. The building committee comprised several names well known as ardent antiquaries, notably the Rev. Samuel James Goodenough, vicar of Hampton and dean of Carlisle, Dr. Henry Jephson, Mr. William Walton (tutor of Lord Dufferin), Mr. Mills (tutor of Lord Roberts), Mr. James Annett, and others. They certainly allowed many of the minor tablets and tombstones to be used for paving purposes, but they carefully preserved the most important. It may be safely assumed that the inscription extant is a copy of the one originally on the slab at the base. The capital of the monument was doubtless chiselled out, and the inscription inserted on the flattened space. The unequal lettering noticed by Mr. Rice may be accounted for by bungling on the part of the mason, in the endeavour to obey orders and imitate the lettering of the original. The centre of this tablet is quite fresh, but the ornamental work around bears strong testimony to long exposure to the elements. The iron railing around the monument was a plain wrought-iron one with corners rounded off, the rails being spiked at the top. In the centre of this railing was a large mono-

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gram, probably the interesting wrought-iron one described by Mr. Rice, and the possession of which prompted him to make his valuable inquiries.

Now, if Shaw died poor and of disappointment at not getting payment for his work, his widow could hardly have afforded the expense of burying his remains in so lavish a manner, or of erecting so costly a memorial to his memory. Why, £500 present value would barely suffice! If it were erected by the general public, by subscription among friends, or by the Crown, surely his worth and ability must have been known and appreciated. Shaw was either a very well-to-do man, or one whom very many delighted to honour. This must certainly be admitted. His widow probably continued to reside in Hampton after Shaw's death. Anyhow, the witnesses to her will were three residents and ratepayers of Hampton, viz., Mrs. Frances Roberts, who, after the Earl of Halifax and another, was the third largest ratepayer in the parish. Another of the witnesses, one Geoffry Flookcraft, otherwise Geffry Fleetcraft, otherwise Jeffry Flittcroft, was also certainly a ratepayer; while the third witness, Thomas Mills, was presumably either son or deceased husband of Mrs. Mills, a heavy ratepayer, or else identical with John Mills, another large ratepayer, who resided in the parish also at this epoch.

As regards the celebrated Hampton Court Gates themselves, I have not yet had the opportunity of inspecting a copy of Tijou's "Nouveau livre de Dessins," but I understand the drawings are beautifully and delicately executed. It may be that this skilful draughtsman and artist on paper was also a life-long and patient toiler with hammer, anvil, and forge, and had the rough touch and scarred hands appertaining to such labour; but the two ideas are somewhat at variance. Taking evidence as it stands, I cannot help thinking that if Shaw had anything whatever to do with the noted ironwork, the balance of circumstantial evidence is in favour of his being chief executant, despite the fact that no reference to him has yet been discovered in the old treasury papers. Proof actual does not seem to exist on either side; and, of course, I cannot reconcile the presence of the word "designed" on the mural tablet with the now generally accepted Tijou theory. I believe, with Mr. Ripley, that the one-time parishioner of Hampton was even more than "an artist in his way."

NOTES AND QUERIES.

TAVISTOCK HOUSE, THE RESIDENCE OF CHARLES DICKENS.—Among the changes going on in the old district of Bloomsbury-cum-Pancras, as Thackeray—who himself lived in Great Coram Street for about four years—called it, it may be as well to notice the demolition of Tavistock House, in which James Perry, the editor of the “Morning Chronicle” in its best days, lived for many years.

The house was afterwards the residence of Charles Dickens, who lived there from about 1851 to 1860. In John Forster’s “Life of Dickens” we are told that “‘Bleak House’ was begun in his new abode of Tavistock House at the end of November, 1851.” A woodcut of the house is given; and later he tells us that “his daughter’s, Miss Kate Dickens’, marriage in the summer of 1860 was followed by the sale of Tavistock House.” It was here that “The Lighthouse” and “The Frozen Deep” were first performed by Dickens and his friends.

The house was one of three, known as Russell House, Bedford House, and Tavistock House (the last named being the westernmost of the three), situate at the north end of the piece of land lying between Tavistock Square and Burton Street, the entrance being down a turning at the north-east corner of Tavistock Square, and having an iron fence and gates leading into a front court, with carriage sweep and centre bed before the three houses; and Dickens, writing to Forster about the theatricals, humorously says: “One of the finest things I have ever seen in my life of that kind was the arrival of my friend Mr. Cooke one morning this week, in an open phaeton drawn by two white ponies with black spots all over them (evidently stencilled), who came in at the gate with a little jolt and a rattle, exactly as they come into the Ring when they draw anything, and went round and round the centre bed of the front court, apparently looking for the clown. A multitude of boys who felt them to be no common ponies rushed up in a breathless state—twined themselves like ivy about the railings—and were only deterred from storming the enclosure by the glare of the Inimitable’s eye.”

Mrs. Georgina Weldon afterwards occupied the house for some time, and had classes for the cultivation of the voice on a system of her own. The gardens in the rear backed on to the garden of the detached house No. 37, on the north side of Tavistock Place, in which the Earth was weighed, on the demolition of which a note by me appeared in the “Middlesex and Hertfordshire Notes and Queries” (Vol. II., p. 140), and on the site of which the Passmore Edwards Settlement has since been erected.

An illustration of the house is given in “Memorable London Houses,” by Wilmot Harrison (Sampson Low & Co., 1889). A portrait and memoir of Perry appeared in the “European Magazine” in 1818.—E. J. BARRON.

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AN OLD BRASS.—The accompanying plate represents an interesting little brass belonging to Mr. W. C. Wells, by whose kindness we are able to reproduce it here. It is said to have been found while digging in Smithfield Meat Market, about the year 1867, and on that account it is thought may have come from the priory church of St. Bartholomew, Smithfield. The brass is in an excellent condition, and has little appearance of having been buried for any length of time. It represents a knight, in plate armour of the early part of the sixteenth century, kneeling on a cushion with his hands raised in an attitude of prayer, and his left elbow resting upon his sword-hilt. The drawing, like most of the brasses of the same period, though carefully done, is not equal to the work of an earlier date. The brass measures nine inches from top to bottom.—W. P.

TWICKENHAM CHURCH.—Whilst recently consulting one of the Archbishop's registers at Lambeth, I came across a somewhat interesting reference to Twickenham Church. This occurs in the will of Richard Postell, canon of Sarum, dated May 24th, 1400, and proved September 1st following. The testator, after directing to be buried "in ecclesia

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beatæ Mariæ de Twykenham," says: "lego cancello de novo nuper per me facto apud Twykenham cr. . . . Item lego ij cap'nis celebratur' in dicta capella sive cancello per iij annos cuil't eo' vjl. xiijs. iiijd. Item lego unum missale de novo factum per me ad serviendum in Cancelllo prædicto, vestimenta mea, calicem de auro, et ij urceoll' arg' imperpetuum."

Richard Postell was rector of Harlington, Middlesex, from 1365 until (most probably) his death. He was also made canon of Windsor in 1373. A short hiatus in Newcourt's list suggests a possibility that Postell was likewise vicar of Twickenham for the last two or three years of his life; but there is another explanation of his interest in the parish. In the valuable "Kalendar of Middlesex Fines" (edited and published by Messrs. Hardy & Page in 1893) we find the Postell family holding lands at Twickenham as early as 16 John (1214-5), whilst others of the family deal with such property in 1224-5, 1348-9, and 1378-9, in which last-named year Richard Postell, "parson of Northflet,"—no doubt our testator,—figures as plaintiff.

Another member of the family, one Stephen Postell, made his will in 1407, and directed that he should be buried in the *chapel of St. Andrew*, in the church of Twickenham, at which place he lived. It is extremely likely that this was the chapel which his namesake had built.—J. CHALLENOR SMITH.

THERE is an interesting brass in the parish church of Twickenham to one Richard Burton, head cook to King Henry VI., of whom, so far as I can ascertain, nothing more is known. The brass plate is probably not in its original place, but is mounted in two fragments on a stone slab, now standing against the south wall close to the vestry door. One of these fragments contains the royal arms (England and France), which could lawfully be placed on the gravestone of anyone who had held office in the royal household; the other the inscription in old English characters. This has been misread by all the historians of Twickenham. Ironside, in his history published in 1797, reproduced it in the old characters, and Lysons, in a note at p. 790, pt. ii., vol. ii. of his "Environs of London" (1811), gives it, apparently copying Ironside, thus: "Hic jacet Ric'us Burton Armig'r nup. Capitalis Maj'r D'ni Regis et Agnes Ux'r ej's qui obiit 20^o die Julii anno D'ni MCCCCXLIII quorum animabus propr. De's." Neither of these writers mentions the office held by Burton, nor explains the presence of the royal arms. Cobbett's "History of Twickenham" (Smith & Elder, 1872), p. 83, gives the inscription in old English characters, as Ironside, with some alterations, one of which is a manifest improvement, for instead of Lyson's "Capitalis Maj'r," he gives us "Capital's Maj's," it being clear to anyone looking at the brass itself that the two words end with the same letter. But he has gone back, in his interpretation, to the *r* termination, and moreover has imagined that *j* (or *i*) could be written for *g*, and that "capitalis magister" could mean "head cook." He had found out (I think from

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Haines' "Monumental Brasses") that Burton was head cook to the King, and that the royal arms show him to have been of the royal household. A rubbing which I took, with the kindly help of the present vicar, Rev. Preb. Prosser, shows that the two words in question are really "Capitalis Cocus," as no doubt Haines or his expert authority had perceived. It is not creditable to the legibility of black letter that the word "cocus" should for so long have been mistaken for "major" or "magister."—F. C. HODGSON.

WHAT IS AN INNSHIP?—In a deed which was executed in 1713 by the Commissioners for Building New Churches, referring to a piece of land to serve as a burial-ground for the parish of St. George-the-Martyr, Queen Square, the ground in question is described as "lying in the Hamlet or Innship of the Pinder [Pinder in the deed, but Pindar is the usual spelling now] of Wakefield, in the parish of St. Pancras" (Close Roll, 12 Anne, pt. 5, No. 12). "The Pindar of Wakefield" is a well-known tavern, of very ancient foundation, in Gray's Inn Road, not very far from the old graveyard. I never knew that the name was given to a hamlet, and I want to learn what an "innship" was. The word does not appear in the "New English Dictionary."—R. B. P.

LOVEJOY FAMILY.—The undersigned, compiling a genealogy of the Lovejoy family throughout the world, desires correspondence with any English kinsmen of the name. Instances of interest, extracts from church registers, wills, court rolls, printed books, heralds' visitations, all thankfully received and courteously acknowledged.

Lovejoys are known to have been in Kent, Buckinghamshire, and Berkshire in early days, and one of these counties is no doubt the birth-place of John Lovejoy, who settled in Andover, Mass., prior to 1644; of William, who settled in New Jersey, 1680; and John, who settled in Prince George county, Maryland, 1660, or thereabouts.

English cousins will be interested in this fitting memorial of the anti-slavery martyr, Elijah Parish Lovejoy.—D. ROSS LOVEJOY, B.Sc., Niagara Falls, New York, U.S.A.

LARKS FIELD. BARONS DOWN.—The former is a field-name, the latter comprises a small tract of country in this district. Both occur elsewhere in the Home Counties. Can anyone suggest a clue to the origin and meaning of these names?—W. B. GERISH.

WANTED, a marriage, William Pontifex and Sarah Style. Their daughter Mary was born 1745, place unknown, probably in Bucks.—A. C. H.

THEOPHILUS HEARSEY.—1749, Botolph Lane, London; Glovers' Company, 1768. Any clue to his ancestors and date of death will oblige.—A. C. H.

ANY information about the following books will be appreciated: "Flora Hertfordiensis," "Vitruvius Britannicus."—G. SANDERS, Ripley House, The Avenue, Barnet.

REPLIES.

CHRISTMAS MUMMERS IN THE HOME COUNTIES (*ante*, Vol. I., p. 27).—No communication as to the existence of survivals of the old Christmas masking or mumming-play in the Home districts having been received, I will accept my own invitation in the following brief note on the survival which it was my good fortune to encounter at a place so near London as Mill Hill on Christmas Eve last.

The mummers of Mill Hill, like the similar bands of maskers in various parts of the country, perambulate the residences and public places where their experience leads them to expect a kindly welcome for their seasonable diversion. Their procedure is quaint, and marked by a total absence of diffidence. At Highwood House, where I was a guest on the evening in question, they announced their arrival by a loud knocking resembling the sounds which herald a performance by the Elizabethan Stage Society. When the door is opened there is no hesitation, but the players march in file into the hall, a fine and spacious apartment in this instance, admirably suited to the purpose in hand. As soon as the family and guests were assembled, with the servants of the household as an outer fringe to the auditory, the performance began, each character announcing himself in the traditional style, and the whole piece being rendered with much unction and gusto. All the characters were disguised, *i.e.*, were masked and elaborately and fantastically attired, those members of the troupe not provided with masks having their faces blackened. Thus, to begin with, it was a true Christmas masking or disguising (in North Britain the maskers are called "guisers"). The characters were as follows:

Father Christmas	Doctor
Lord Beelzebub	Noble Doctor
Big Head	Dummy
Long Broom	Musician
Benjamin Slasher	Dancer
Turkish Knight	Tambourine Man.

In reply to my inquiries I found that one at least of the performers, viz., he who enacted the principal Doctor, had acted in this version of the mumming play for several years, and remembered it as having been performed every Christmas for over twenty years "in that village."

Apart from the various modes of "disguising," in which the customary paper ribbons figured conspicuously, some of the characters were provided with "properties." Lord Beelzebub was furnished with a formidable "club," and he wore suspended across his chest what was described in the text as "a dripping-pan":

In comes I, Lord Beelzebub,
On my shoulder I carry my club;
Under my chin my dripping-pan—
Don't you think I'm a handsome young man?

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Big Head was very short; he wore a large mask, surmounted by an immense hat. The Doctor was like a conventional medico as rendered by a nigger-minstrel: he was furnished with a professional-looking cane, and he wore an ordinary top hat. The man with the tambourine put it to no other use than to collect money at the close of the performance. Long Broom wielded his appropriate implement.

The whole version was sophisticated and debased; but the essential features were there.

There is no need here to enlarge on the phases of ancient thought and custom of which the traces may be seen even in a survival so attenuated, so mixed, so ridiculous as this. In another place I have attempted to tell the story of these still living survivals of antique custom and popular histrionic genius, as a geologist with his rock specimens may reconstruct past aspects of the earth in remote periods of time. Here, in regard to the survival in question, the notable points were (*a*) the disguising; (*b*) the unceremonious arrival, the apparent assertion of right; (*c*) the character of Long Broom; (*d*) the contest, *i.e.* the fight, and the cure of the apparently slain combatant; (*e*) the Dancer.

The Dancer offered a very curious instance of transference and combination in this somewhat turbid stream of tradition. In another place, probably, I shall trace her descent, and I think we shall discover that her name formerly was Maid Marian. Oddly enough she revives another interesting feature. The mummers I saw at Barnes included a character called Little Johnny Jack, who announced that he had his wife and family on his back (he bore a cluster of dolls on his shoulder). At St. Mary Bourne in Hampshire, and elsewhere, we have the same feature. In most of the versions collected the performance concludes with a dance, sometimes followed by a song. Now, at Mill Hill the Dancer was—a doll!—T. FAIRMAN ORDISH.

TYBURN GALLOWES AND THE FLEET (p. 80).—I think we must not assume too hastily that St. Giles's Fields became the official place of public execution from the fact that Sir John Oldcastle was hanged and burned there. After the engagement in the Fields in 1413, in which many of Oldcastle's followers were killed and others taken prisoners, the latter were executed on the same site. The glossist on Thomas of Elmham writes: "Ad regis mandatum furcæ in eodem campo (*i.e.* campo Sancti Egidii) eriguntur, super quas hæretici suspensi fuerunt, et in eodem loco cremati." In 1417 Oldcastle was taken prisoner, and conveyed from the castle of Poole to the Tower of London. His enemies alleged that the arch-Lollard had boasted that he would be taken up to heaven, like Elijah, in a chariot of fire. Elmham sarcastically writes:

". . . nam curru fictus Helyas
Ad furcas scandens, turbine torret ibi,"

and the glossist adds: "Sic impletur illa ficta prophetia, quum realiter in curru ligneo transiit a Castello de Pole usque Londoniam; ubi in campo Sancti Egidii, quo contra Regem surrexit, suspensus, in turbine

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transiit." It is evident that Oldcastle, like his followers four years previously, was executed in St. Giles's Fields because they were the scene of his crime. Redmayne, a writer on the opposite side, thus describes his death: "*Habuit ea in se nonnihil acerbitatis, ut, a Turri Londinensi traductus in agrum Divi Egidii, non procul ab ipsa civitate medium arreptus crucifigeretur. Quæ cum gesta essent, ignibus subjectis, crux ipsa una cum homine ornatissimo flamma consumpta est.*" Further evidence is therefore required before we can assume that there was any connection between Oldcastle's execution in St. Giles's Fields and the Tyburn gallows. The words "*nouvelles furches*" in the Rolls of Parliament, 1417, as cited by Mr. Waller, merely mean that the gallows were newly erected for the execution of Oldcastle, and not that the site was intended to be a permanent place of public execution.—W. F. PRIDEAUX.

JOHN HALL, RECTOR OF FINCHLEY, 1666.—In the list of rectors of Finchley given by Mr. Passmore at p. 137, the Rev. John Hall is passed over without comment. There is a notice of him in the "*Dictionary of National Biography*," from which I give a few facts concerning him. He was a Fellow of Trinity College, Cambridge, and in 1663-4 he became rector of Hanwell, being also a prebendary of St. Paul's. He was the author of "*Grace leading into Glory*" (1651), and of "*Jacob's Ladder, or the Devout Soul's Ascension into Heaven*" (1672), a curious little devotional book adorned with quaint "*sculptures*" illustrating the forms of prayer for the anniversaries of the Martyrdom of Charles I., Gunpowder Plot, the Great Plague, and so on. The book must have been popular, a nineteenth edition having appeared in 1764.—R. B. P.

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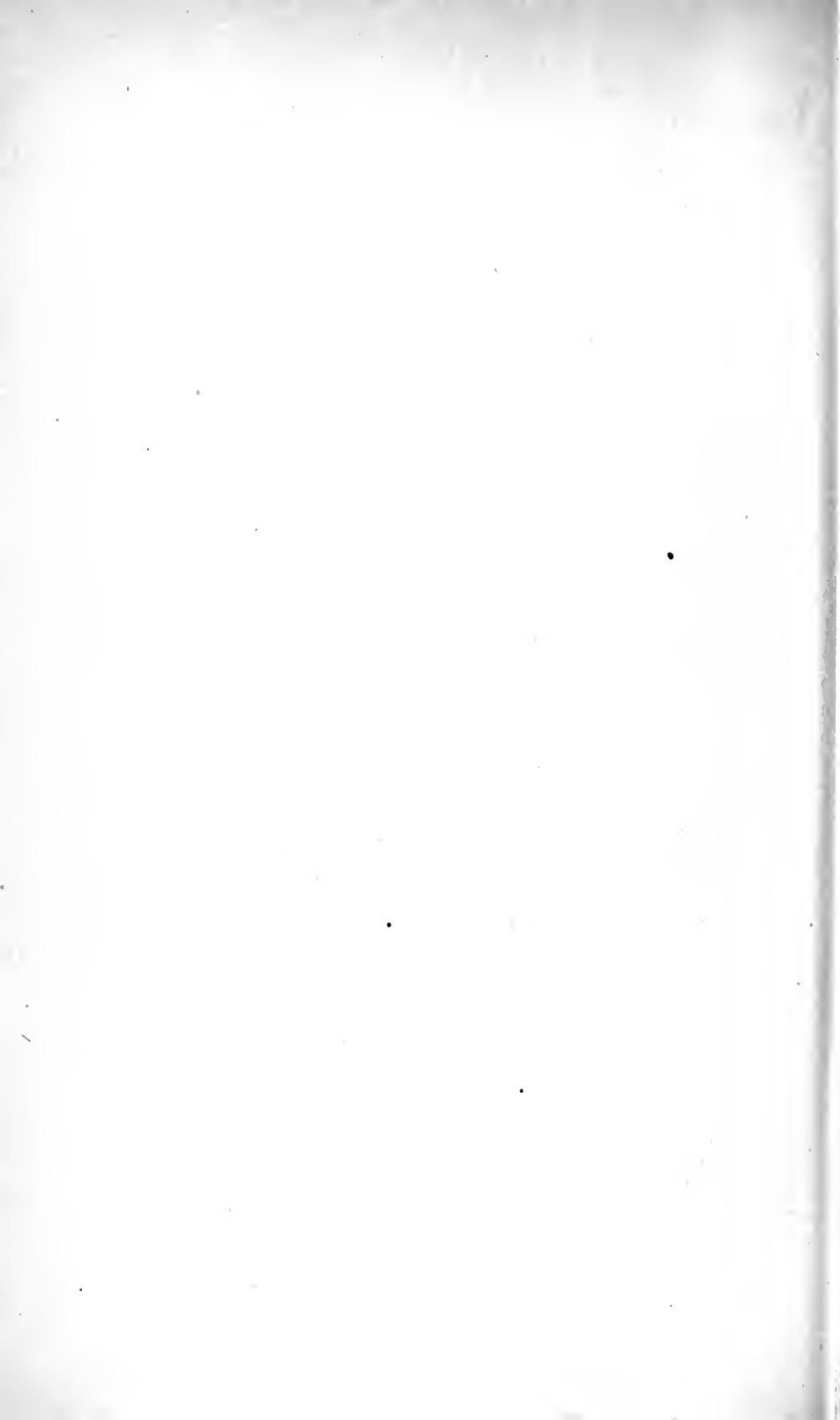
THE TOKEN MONEY OF THE BANK OF ENGLAND, 1797 TO 1816. By Maberley Phillips, F.S.A. Effingham Wilson, Royal Exchange. 2s. 6d.

Mr. Maberley Phillips, F.S.A., is right when he says that few of the present generation remember that, less than a century ago, the great circulating medium in silver was not a Government issue, but an issue of the bankers—the Banks of England and Ireland, and sundry other banks and large trading concerns. The history of this token currency, so far as concerns the Bank of England, has been very ably put together by Mr. Phillips in a well-printed and illustrated pamphlet, entitled "*Token Money of the Bank of England*," from which work the representations of tokens accompanying these remarks are taken.

In the year 1797 the English Government was in possession of a large number of Spanish dollars, that had been, at different times, captured in foreign vessels taken by our ships. The demand for silver coin in England was—for reasons which Mr. Phillips explains—at that time unprecedented, and it was thought that the scarcity might be relieved if these dollars, counter-marked by



Bank of England Token Money.



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the Mint, were put into circulation. Accordingly, on March 6th, 1797, the following notice was issued: "In order to accommodate the public with a further supply of coin for small payments, a quantity of dollars which have been supplied by the Bank and stamped at the Mint are now ready to be issued at the price of 4s. 6d. a dollar, and a further quantity is preparing." The day before the issue it was discovered that the bullion value of these dollars was 4s. 8d., and so the notice was amended thus: "In consequence of its appearing to be the general opinion that the dollars will be more conveniently circulated at the rate of 4s. 9d. than at that of 4s. 6d., notice is hereby given that dollars are now ready to be delivered at 4s. 9d. per dollar."

The counter-mark on the coins then issued was the English king's head, as used for marking silver plate.

The Bank, to make their Spanish dollars pass,
Stamped the head of a fool on the head of an ass,

so wrote a City wag of the day; and from ridicule and liability to fraud the issue was discontinued. The Bank cashed the dollars at 4s. 9d.

Mr. Phillips points out—and the fact seems to have escaped notice—that in 1798, just after the date of which we have been speaking, the Bank of England, or the Government, contemplated the issue of a dollar of their own, but the idea was abandoned, and in 1803 the lack of silver was met by the re-issue of the over stamped Spanish dollars that had been called in. Again the forger gave trouble, and a new overstamp—with the king's head in an octagon—was adopted in 1804. As any sensible person might have expected, this change offered no serious or lengthy obstacle to the counterfeiter, and there is evidence that the Government, independent of the Bank, then contemplated the issue of a dollar. This never came into existence, but, a very short time after it was projected, a "combination" dollar was issued by the Government and the Bank. The design was by Kuchler, and displayed on one side the head of King George III. and the words "Georgius III. Dei Gratia Rex," whilst on the other was the figure of Britannia and the words "Five Shillings Dollar, Bank of England, 1804." These dollars were really our old Spanish friends with the original design effaced. The work of obliteration and re-stamping was done by a Mr. Boulton, of Soho, near Birmingham.

Space forbids us from following Mr. Phillips through the many details he quotes as to the results of this token issue and of the issue of private token money which followed; suffice it to say that they are very interesting, and well repay careful study. We pass, therefore, to the next development in this remarkable token issue. It occurred in July, 1811, when the Bank issued new tokens of the value of 3s. and 1s. 6d.; a token of the value of 5s. 6d. was prepared, but it seems doubtful if it was ever actually put into circulation. Counterfeits were soon plentiful, and in 1812 a new issue of a different design occurred; and a token of the value of 9d. was contemplated. This new issue again was speedily counterfeited, many of the counterfeits being the work of the French prisoners who filled the Scotch and English prisons.

In May, 1816, the committee that had been inquiring into the state of the coinage of the kingdom strongly advocated a new coinage of silver; none had been minted since 1787, and the small quantity still in circulation was, as might be expected, in a wretched condition. The new issue was made in 1817, and many of the coins struck in that year, or in the years immediately succeeding it, were in common circulation till within a few years ago.

The new coinage being considered equal to the requirements of the public, an Act was passed which directed that Bank tokens should be no longer circulated. Arrangements were made for giving their value at the Bank up to the year 1820; but, says Mr. Phillips, for many years after that date

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tokens found their way to the Bank as current silver, or by personal presentation; and he adds: "In the writer's personal experience as a teller in the late fifties they not infrequently appeared. Even in the present day they are occasionally presented for payment."

But although Bank tokens may be still, sometimes, presented for payment, very few, we suspect, of those who present them know their history; and an interesting and eventful history it is as told by Mr. Phillips in his little volume, which we strongly commend to our readers.

THE BENENDEN LETTERS, 1753-1821. Edited by Charles Frederick Hardy. Dent & Co. 15s.

This is a collection of letters written, for the most part, from, or to, a number of more or less "obscure" people. The adjective is not used offensively; it is Mr. Hardy's in reference to the writers and recipients, and he claims for the correspondence an interest and value, not from its being illustrative of the period, but from "the intrinsic quality of the letters themselves." How far he will get the reading public to agree with him remains to be seen. For our own part, we think the illustrations of daily life, and the various local allusions to Benenden and that part of Kent, will give the volume an interest and a value. Specially curious are the references to the batches of French prisoners who, in the days of frequent quarrelling with our neighbours across the channel, were deposited at different towns or villages in the county. A writer in 1761 says: "A captain of a man-of-war of Mr. Bell's acquaintance is in want of a good French cook, and Mr. Bell desires you will enquire among the French prisoners at Sissinghurst for a person of that sort who may be willing to go." Another writer, in 1804, bemoans having had to spend a few hours at Margate before getting a boat to carry him to Calais: "I was used most infamously at Margate—4s. 6d. for a dinner not worth sixpence. Wine at 4s. a bottle; 2s. a night for my bed." The volume is well printed and most amply edited; indeed Mr. Hardy's notes are often more instructive and entertaining than the letters to which they refer.

TRANSACTIONS OF THE HAMPSTEAD ANTIQUARIAN AND HISTORICAL SOCIETY FOR THE YEAR 1899. 5s. Published for the Society by S. Mayle, High Street, Hampstead.

Like its predecessor, this is a very tastefully-produced volume. It contains a record of papers read before the Society, and of the Society's numerous outdoor meetings during the year 1899. The papers are on various subjects: Dr. Johnson at Hampstead; the Manor of Hampstead; Historic Constellations of Hampstead; Hampstead in Literature; the Associations of Hampstead; Primrose Hill; and Josiah Boydell, a forgotten Hampstead worthy.

Johnson's connection with Hampstead began about the year 1748 or 1749, and ended about 1752, during which period he produced his second imitation of Juvenal, and was connected with the "Rambler." Of the "imitation," which he called the "Vanity of Human Wishes," Johnson states that he wrote the first seventy lines "in the small house beyond the church at Hampstead." The paper on Primrose Hill (by Prof. Hales) is especially interesting, and shows, as might be expected, a considerable amount of original research. The first mention of the breezy resort occurs in the year 1586-7, and it is pleasing, in these days of constant disillusionment, to be permitted to retain the belief that the hill derived its name from the number of primroses that grew there. It is small wonder that, with its interesting evening meetings, and frequent outdoor excursions, the Hampstead Antiquarian and Historical Society continues to

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increase in numbers. A portrait of Johanna Baillie forms a frontispiece to the volume.

THE HAMPSTEAD ANNUAL FOR 1900. (S. Mayle, Hampstead. 2s. 6d.)

Like the work noticed above, this volume bears testimony to the interest which Hampstead folk take in the history of their parish and neighbourhood. Dr. Garnett's biographical sketch of Paul Falconer Poole, and Professor Hales' account of Jack Straw's Castle, are among the more serious contributions. "A Midnight Ramble in Hampstead" is an amusing sketch by "a ghost" of what she (we think it must have been a feminine ghost) thought of some recent alterations in Hampstead. The illustrations are numerous and good.

SUNNY DAYS AT HASTINGS AND ST. LEONARDS. Homeland Handbooks, St. Bride Press. 6d.

The Homeland Association has done so much useful work in issuing handbooks bringing to public notice the beauties and the interest of localities with which these places deal, that it would be ungenerous were we to omit notice of its handbook to the Hastings and St. Leonards district, because that district happens to be just outside the group of counties which (somewhat arbitrarily, we admit) we have included as the "Home Counties." The illustrations in the dainty little volume under notice which possess most architectural, antiquarian, and artistic value, are St. Clement's Church, Hastings (by Duncan Moul), the gateway of Battle Abbey, Bodiham Castle, the Ypres Tower at Rye, and the walls of Pevensey Castle. The letterpress is, as usual, just what is wanted in a guide of the kind; it touches the past history and associations of the locality not so deeply as to frighten the man in the street, yet just deeply enough to make him (if there be anything in him) desire to dive more deeply. There is a useful note at the end on Rye pottery.

THE RECORDS OF WARE. By C. E. Dawes, revised by George Price. Ware. Price 6d.

This book is rather a history of Ware and a guide to the place than a volume of records. However, it will be none the less popular on that account; and as Ware, with its famous bed, gets plenty of summer visitors, no doubt Mr. Price's guide will have (as it deserves) a great many purchasers. Without being beautiful Ware is decidedly picturesque, and an illustration to the guide would have been an improvement.

A GUIDE TO WHITSTABLE. Illustrated by B. C. Dexter and Frank Hart. Published by Millgate, Herne Bay. 6d.

That Whitstable is picturesque no one will deny who looks at some of the sketches which illustrate this handy guide-book, but we venture to think that a few of the objects represented might have been advantageously omitted; as, for instance, three nonconformist chapels and the police station, all, no doubt, useful in their way, but hardly buildings of beauty or of general interest. However, the presence of these unsightly edifices need not frighten away the visitor from Whitstable, which is a really quaint old shipping and fishing town, and when there he should certainly possess himself of the volume under notice, which brings before him the history of the place and its sights very vividly and very pleasantly.

ASHFORD CHURCH. By Charles Igglesden. Kentish Express Ltd. 2s. 6d.

This little book has evidently been a labour of love to its compiler, whose interest in local topography and archæology is well known. It gives interesting details about one of the many beautiful churches in the south-east of Kent,

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and, illustrated as it is by some pleasing sketches by Mr. Willis, it is well worth the modest sum which is asked for it.

SURVEY OF THE PARISH OF BROMLEY-BY-BOW, being the first volume of the Survey of London undertaken by the London County Council. (King & Son, Westminster.)

Of the work of the Survey Committee generally, and of this volume in particular, we hope to speak at large in our October issue, but the fact that the first volume of its work has appeared demands a notice in the present number. The Survey of Bromley-by-Bow is accompanied by an excellent map of the parish, on which the objects described are coloured red and numbered. These objects include the church, manor houses of the upper and lower manors, the Manor House, Brunswick Road, the Tudor House, St. Leonard's Street, and the Old Palace. The illustrations are numerous and excellent. It would be quite unfitting that we should treat a work of this kind in the space available in the pages we devote to reviews. All we can do here is to congratulate the Survey Committee on the issue of its first volume, and to wish it every success in the completion of its task.

REPORT OF THE EAST HERTS ARCHÆOLOGICAL SOCIETY. Vol. i., part ii. 2s. 6d.

It is quite fitting that a society which, since its foundation, has done so much good work should seek a more lasting record of its proceedings than the columns of a newspaper. The East Herts Society has therefore done well in issuing its proceedings in volume form, well printed and well illustrated. We have before us the second part of the volume, the first will be issued to those members who care to pay for it. It is difficult from so much good material to single out any particular items for notice, but we may say that Sir John Evans' account of opening a barrow in Easneye Wood, near Ware, will appeal to all interested in prehistoric archæology—not merely to Hertfordshire people.

SHAKESPEARE'S FAMILY. By Mrs. C. C. Stopes. London, Elliot Stock. 10s. 6d. net.

A shorter book on the subject would have been more readable and equally valuable. The period between the birth of Shakespeare and the death of his last descendant is 105 years only, and Mrs. Stopes has exhausted all there is to say on the subject, both of descendants and ancestors, in the first half of the book, marshalling her evidence admirably in favour of the connection between the Wilmcote and the Park Hall Ardens.

Slender as the material is, the authoress makes it very interesting, and has contrived to invest Shakespeare's marriage with an air of romance, though at the expense of removing from their proper place to a later page the data that, in the eyes of others, have deprived it of that character.

The latter part of the book, dealing with collateral and other Shakespeares, bears witness to an enormous industry and a lively imagination on the part of the authoress. It is unreadable, and will be only useful to the student who will be at the trouble of digesting and tabulating the information it contains. The effect of imagination is the attribution to a Shakespeare of St. Clement's Danes of first cousinship to the poet, on the ground, apparently, that it is not known where he came from, nor where a contemporary of the same name, whose father may have been Shakespeare's uncle, went to; an astonishingly long shot, to which Mrs. Stopes refers with modest pride in her preface. The book is adequately bound and illustrated.





Armour of Sir Christopher Hatton.

From the original drawing by the Armourer, Jacob Topf, in the Victoria and Albert Museum.

ON A SUIT OF ARMOUR AT WINDSOR CASTLE.

BY VISCOUNT DILLON, PRESIDENT OF THE SOCIETY OF ANTIQUARIES.

A GOOD deal that is not strictly accurate has been written in the daily papers concerning the suit of armour lately presented to His Majesty, and now at Windsor. A short note of facts connected with the suit may be of interest.

Some years ago Baron de Cosson, F.S.A., the well-known armour expert and collector, informed the writer that there was an interesting volume of drawings of armour that he knew of, and asking if they could be identified with any now at the Tower of London. It was impossible to do this without examining the volume, and there being no opportunity of doing so, the matter dropped. Some years later, the writer meeting Baron de Cosson in Paris, reminded him of the book, which it turned out was then in the hands of M. Stein. When that gentleman courteously showed the volume to the writer it was at once recognized as the source whence Strutt and Pennant had taken two illustrations for military costume, and also that the volume had at one time formed a part of the Harleian collection, having passed away at the time of the Duchess of Portland's sale about 1790.

M. Stein, who was about to send the volume on approval to the then South Kensington, now the Victoria and Albert, Museum, very kindly offered the writer the transfer of the volume to England; this was accepted, not without hesitation, as a risk, but the book came safely to the Museum authorities, who then asked for some notes on the history of the work, which were supplied. The volume now at Kensington contains some pen-and-ink sketches, slightly coloured, of some thirty suits of armour made by one Jacobi in the reign of Elizabeth; the details of ornamentation, and the various extra pieces for the different classes of encounters, are all clearly shown, and also the names of those for whom the suits were made. The writer then recalled to mind the fact that an ancestor of his, Sir Henry Lee, K.G., Master of the Armouries to Queen Elizabeth, had, in a letter to the Lord Burleigh, spoken of one Jacobi, chief workman at the armoury at Greenwich. This seemed to fit in pretty well, but later on, when the writer was at Vienna, on mentioning the subject to the late keeper of the Imperial collection, the learned Wendelin Boheim, Hon. F.S.A., that gentleman at

ON A SUIT OF ARMOUR.

once recognized the Jacobi as one Jacob Topf, who, holding a high position among the German armourers of the sixteenth century, had for a time dropped out of the journals and accounts in which such artists and workmen were continually mentioned. However, later on he reappeared, and was chief armour maker to one of the German princes until the date of his death in 1597. Herr Boheim was satisfied that the author of the MS. volume and the for some time missing armourer were the same man, and he contributed an interesting article on the subject to the "Kunst Historisch Sammlung Jahrbuch."

When, in 1895, the Spitzer collection was about to be sold in Paris, the writer examined the collection, and among the suits of armour recognized one which, from its ornamentation and design, was no doubt one of those in the Topf MS., and one of three suits made for Sir Christopher Hatton, the famous dancing Chancellor. The South Kensington authorities were at once informed of the interesting object in the market, but the price for which it was sold (£2,080) quite justified their hesitation to devote so large a sum to a class of antiquity which would only appeal to a limited public. The writer endeavoured to trace where the suit had gone to, but there was no information afforded, until one day he was asked to look at a suit of armour in Bond Street, in the hands of a very well-known agent for antiquities. He then recognized once again the Hatton suit, which, though not identified by its then possessor, had acquired a still higher value. When the writer mentioned the facts connected with this suit to the owner, that gentleman was not ill pleased, and after some few years more the Hatton suit has found a suitable resting place in a palace. There is no trace of its ever having been in the Tower collection, though on the occasion of coronations the champion used to apply for a suit of armour, lance, etc., to do his work at the banquet in Westminster Hall. It certainly was at one time in the possession of the late Mr. Gurney, whose collections were sold at Christie's but a few years ago. The ornamentation on the suit leaves not a shadow of doubt as to the person for whom it was made, as anyone can see for himself on examining the armour and the MS.

Unfortunately all the pieces originally made for this suit are not now together, but the same remark applies to the other suits noted in the MS. Good examples of them are found in Lord Hothfield's superb suit for George, Earl of Cumberland, and in Lord Pembroke's suit of his famous ancestor, both of which armours were exhibited in 1890 at the New Gallery; the armour of the Earl of Worcester, now in the Tower, where is also the helmet of one of the three suits made for Sir Henry Lee; and another suit of Sir Henry Lee's,

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with a close gauntlet belonging to the Tower helmet, are both in the hall of the Armourers' and Braziers' Company. It is probable that more of Jacobi's armour is still in existence, though the last century was a bad time for armour. There is an account of fourteen hundredweight of old armour being sold out of one house, about 1710, to the village brazier, at ten shillings a hundredweight. However, we must be thankful for what we have left, and it is quite clear that the high prices given in 1890 at the Londesborough sale are not going to drop quite as soon as collectors would like.

The Hatton suit is, as one would expect from Ketel's portrait of the Chancellor, a large one, but how he or the Earl of Worcester got their legs into the armour is a mystery. Both of these men were noted as especially fine tilters and men-at-arms, though, unlike many of those for whom Topf made suits, they never had to put on arms or armour for real fight. It should be noted, in conclusion, that some armour of Hatton's has been mentioned before. In 1564 a warrant was issued to the Master of the Armoury commanding him "to cause to be made one armour complete fit for the body of our well-beloved servant Christopher Hatton, one of our gentlemen pensioners, he paying according to the just value thereof."

Again, in 1587, Robert Dudley, Earl of Leicester, the at one time rival of Hatton for the Queen's favour, in a codicil to his will bequeaths, with other objects, "to my Lord Chancellor, mine old dear friend . . . one of his armours which he gave me."

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WE referred last quarter to the vanishing picturesqueness of the Thames; those who value what is left of that disappearing quality would do well to work their hardest to save from destruction the charming old bridge between Pangbourne and Whitechurch. A metal bridge, such as that with which the corporation of Guildford has determined to disfigure the borough, would put the finishing touch to the general suburbanism of what was once a charming bit of river scenery.

ODDLY enough it is not the Thames near London that has suffered most in the matter of loss of picturesqueness, and the view of it from Richmond Hill is nearly as beautiful as when it formed the theme of Pope and Thomson. That being so, we cannot feel too

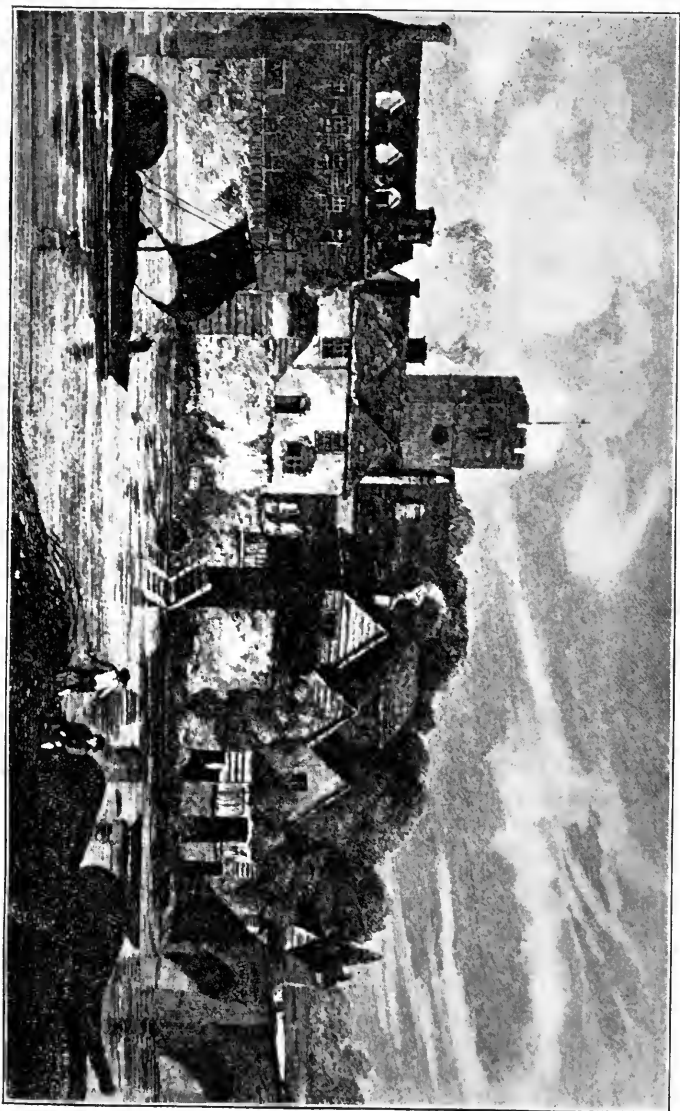
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grateful to Sir J. Whittaker Ellis, who, not long ago, directed public attention to the threatened sale for building purposes of much of the land which helps to make the view so charming, and led to the matter being taken up, as it has been, with the result that there is now every reasonable probability of the land in question being saved from the builder.

BUT to return to the subject of bridges. Old bridges of stone or wood are now becoming so rare in the home counties that no effort should be spared to save those that remain. We are glad therefore to see that the Society for the Protection of Ancient Buildings is devoting a good deal of its always commendable energy to their preservation. It tried hard, but in vain, to get a stone instead of a steel bridge erected at Guildford in place of that not long since destroyed by the flood. Now Aylesford Bridge over the Medway is threatened. Here the society gives to the powers that be a scheme by which it may be preserved, the exigencies of traffic met, and dangers to those that pass over or under it averted. Let our Kentish readers do their best to preserve the bridge. Eashing Bridge, near Godalming, has been saved, thanks to the society and the National Trust. By the way, the former asks for subscriptions from the public towards the needful £150 to put it in repair. The latter body has, as usual, much of interest to tell us in its report, and we only regret it has so far failed to secure the Cloth Hall at Newbury.

SPEAKING of the preservation of picturesqueness, we may mention a subject which has been before referred to in these pages—the use of the Dover cliffs as advertisement hoardings. If the last parliament did not do much, it enacted at least one useful measure: that which gave to the corporation of Dover power to prevent the disfigurement of the noble heights, which shelter and render beautiful the harbour, by objectionable invitations to use—Stay, we will not give these offending advertisers a gratuitous advertisement!

BUT, after all, the Dover Act, though it sets a precedent, does not deal generally with the vexed question of outdoor advertising. That there is need of public control of this is pretty generally admitted; but what that control should be, or who should exercise it, are not easy matters to settle, though doubtless the skill of the society for checking abuses of public advertising will solve them. At Leyden, in Holland, the municipality manages the advertising. Advertisements in unsuitable places are never seen, but at appropriate points



Old view of Aylesford.



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neat hoardings, protected from wind and rain, are erected for their display.

THE omission of the banquet at the coming coronation will ease the Court of Claims of a good deal of labour, and several landholders in the home counties of participation in the pageant. But even in its simpler form the quaint and picturesque services to be performed at the coronation, and the disputes as to the right to perform them, cannot fail to be of interest to the antiquary. Perhaps, however, he is at present regarding the coronation with a certain amount of not unwarranted alarm for the safety of the venerable abbey in which the service is to be performed: we say not unwarranted, for the historic building, its furniture, and its decoration have in the past suffered severely from "preparation" for public functions.

It is satisfactory to note that in nearly every instance the excursions taken during the past summer by the various county societies connected with the study of topography and antiquity have been attended by an increased number of visitors. Perhaps the unusually fine weather has had something to do with this fact, but the antiquary and topographer are entitled to congratulate themselves on the figures, for they furnish at least good ground for believing that there is an increasing interest and appreciation on the part of the public at large in both sciences.

THE Surrey Archæological Society's summer outing was conspicuously successful, as indeed it deserved, for an excellent programme was excellently carried out, thanks to the good management of Mr. Montague Giuseppi, F.S.A., the society's honorary secretary. Starting from Dorking the society visited Wootton Church, Crossways Farm,—a particularly interesting dwelling of the seventeenth century,—the ancient camp at Holmbury Hill, and Wootton House, where the whole party were hospitably entertained by Mr. W. J. Evelyn. By the way, the volume of the society's proceedings about to be issued bids fair to be of exceptional interest; it will include Mr. Philip Norman's paper on the manor of Paris Garden.

THE subject of summer excursions naturally leads us to that of field-paths—the most delightful means of rambling over the country, and a means of which but scant use can be made save in summer and early autumn. Now field-paths, and the societies which exist with the special object of their preservation, have been dealt with

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in a quarterly note in these pages on more than one occasion, yet we venture to revert to them.

THERE is, perhaps, no portion of England where the fight for field-paths needs to be more fiercely waged than in the home counties, and we should welcome the birth of many more local societies pledged to the preservation of existing rights of way. Almost all over our district the land "developer" is at work, and what is more awkward on an "eligible site" than a field-path? Close it he will, depend on it, unless he is stopped. Then in the more rural parts of the home counties: there the ways that lie across grass or agricultural land are more used than in other parts of the country, and, for that reason, are more obnoxious to the farmer and gamekeeper than elsewhere. Indeed, it is in these two classes of persons, rather than in the greater landowners, that the chief hostility to field-paths is to be found.

THAT is why we so often see district councils—bodies largely composed of tenant-farmers and owners of small properties bought for building purposes—refusing to take action in cases of obstruction of rights of way. The parish councils are ready enough to act, and it cannot be too forcibly impressed upon them that, when district councils turn a deaf ear to their complaints, they can lay the facts of their case before the county councils.

THE squire is not, as a rule, an opponent of field-paths, and this is clearly shown by the attitude adopted by the larger landowners in West Hertfordshire towards the Watford Field-Path Association.* Following the good example set by a similar institution at Barnet, this society is compiling for publication a map on which will be distinctly marked all the public rights of way over the Watford district. This marking is not hastily done: the society has already considered 873 field-paths, and—to show that it is no advocate of ignoring private rights—has admitted that 128 alleged public paths are not public at all. But, after all, the mere marking in this way of a path as public does not go very far towards preventing obstruction; this can be only done, as the "Globe" recently pointed out, by placing finger-posts at the extremities of *all* public field-paths bearing the words: Footpath to so-and-so. The county councils should see to this without delay.

A BODY, the doings of which have very often found mention in

* Mr. A. Sutton, 25 St. Albans Road, Watford, is the honorary secretary, and will be glad to hear from those interested in the subject.—Ed.

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these notes, is the London Topographical Society. Its report for the past year lies before us, and certainly speaks well for the energy and skill with which its affairs are managed. The whole of the drawings of the Kensington Turnpike Trust are in hand, and will be issued to subscribers without delay, whilst letterpress descriptions of the publications of the last three years (delayed for want of funds) are on the eve of appearance. Amongst the maps to be taken in hand are Kip's "prospect" of the City, Westminster, and St. James's Park, 1710, and certain view-maps by Hollar, which, as Mr. Lethaby points out, will, when placed side by side, supply a complete panoramic view of the London of Charles I. Let us once more urge everyone interested in the study of London topography to join the society, and so help it in its good work.

OF the £30,000 for which, as we mentioned in July, the Royal Agricultural Society appealed in order to obtain a permanent home and show ground, £25,000 has been obtained, and the necessary steps have been taken for acquisition of the property at Twyford Abbey. How ready is the society to help agriculture from the point of view of science is shown by its donation of £250 for experiments as to the immunity of cattle from human tuberculosis; and how needful is science in agriculture has been very forcibly demonstrated by Mr. Rider Haggard's articles in the "Daily Express" on Hertfordshire farming. These articles proved that farming can yet "pay" if conducted scientifically; and that farmers in Hertfordshire are very slow to realize the fact.

Now that we have access to the garden of Finsbury Circus we are the more grateful to Mr. A. C. Morton for his efforts which induced the corporation of London to secure it for the public. Though small—its area is scarcely a couple of acres—it is really a delightful place, and contains quite a number of fine and interesting trees—fig, apple, walnut, and mulberry. Amongst the tenants of these are blackbirds and woodpigeons: other tenants of "Morton's Park" are interesting but hardly beautiful—a number of tiny frogs.

WITH this issue of the Magazine the third volume is completed, and the Editor hopes he may be allowed to take the opportunity of speaking a word to his contributors and readers. To many of the former he would offer sincere apologies for the length of time he has kept their communications before inserting them. This is mainly due to the remarkable increase in the number of contributions he has received—an exceedingly gratifying proof of an increasing interest in the Magazine and the studies it seeks to

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promote, but a fact which, as space in the Magazine is limited, renders his task of selecting exceedingly difficult.

To his readers the Editor would address this question: Has the time arrived for the publication of a really complete index to the volumes of the "Home Counties Magazine" already issued, one on the lines of that issued for each volume of the "Middlesex and Hertfordshire Notes and Queries"? The labour of preparing such index would be, of course, considerable; but it might be issued for a moderate charge, and the work shall be at once commenced if a sufficient number of readers will signify their intention of taking copies.

NOTES ON CHURCH PLATE IN THE DIOCESE OF LONDON.

BY EDWIN FRESHFIELD, JUNIOR.

[Continued from p. 190.]

IN this article I propose to give a list of some of the more important donors of plate, a reference to some of the inscriptions, and a short account of the beadles' staves. In the City of London the following names of donors of plate occur:

Four aldermen: Anthony Abdy, 1637; Thomas Westrow, 1625; Sir Morris Abbot, 1630; and Sir George Thorold, kt. and bart., 1770.

Eight goldsmiths: W. Hall, 1656; Francis Manning, 1660; Gilbert Harrison, 1623; John Wright, 1636; Thomas Savadge, 1606; Evodias Inman, 1682; and Alexander Jackson, "say-master," 1638.

Five merchant tailors: W. Draper, 1631; Robert Hill, 1613; Edmund Plumer, 1623; Robert Dow, 1606; and John Jones, 1639.

Four grocers: John Busby, 1625; Samuel Langham, 1630; Charles Glascocke, 1613; and Robert Harve, 1594.

Three mercers: Thomas Awdeley, 1620; John Banckes, 1638; and Gyles Martin, 1633.

John Bromsgrove, blacksmith, and Ann his wife, 1652; Hugh Hammersley, haberdasher, 1613; Samuel Atkins, clothworker, 1731; William Aspley, stationer, 1640; Roger Snelson, dyer, 1608; Richard Johnson, woodmonger, 1640; Edward Bradburne, silkman, 1642; and John Vernon, merchant of the Staple, 1617.

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Also Captain Nicholas Crisp, 1631; Sir Richard Beach, commissioner of the Navy, 1692; Sergeant Turner, 1678; William Mainstone, of the East Indies, 1675; and the Rev. Jeremiah Milles, the first treasurer of the Society of Antiquaries, 1757. Sirs: Thomas Rich, 1697; Christopher Tolderney, 1613, Henry Martin, 1626; B. Maddox, 1720; William Hallett, 1708; and Edward Phillips, 1618; Lord Kensington, 1792; Robert, Earl of "Alisbury," 1686. Ladies: Ann Glover, 1768; Elizabeth Richardson, 1735; and Margaret Savill, 1626; and Elizabeth Frisdict, a maid servant, who presented a handsome piece of plate to St. Mary Aldermay in 1685.

The following names occur in the county of London: The Duke of York, 1822; Wriothesley, Duke of Bedford, 1731; Sarah, Duchess Dowager of Somerset, 1694; John Warner, Bishop of Rochester, 1642; Henry Compton, Bishop of London, 1684; Thomas Coventry, Lord Keeper of the Privy Seal, 1636; Viscount Chetwynd, 1804. Sirs: Thomas Fowler, kt. and bart., 1636; George Vyner, kt. and bart., 1638; Thomas Crosse, bart., 1731; Richard Grosvenor, bart., 1731; Herbert Mackworth, bart., 1777. Also Major W. Leech, 1635; Edward Conyers, keeper of the stores of ordnance at the Tower, 1682; Richard Hulse, 1777; and William Thatcher, 1700. Also the following clergy: Henry Lambe, Bow, 1718; Archdeacon Watson, Hackney, 1822; Blomfield Jackson, Stoke Newington, 1882, and now Prebendary of S. Paul's; Thomas Evans, Shoreditch, 1864; C. F. Litchfield and R. C. Vaughan, curates at Poplar, 1857; Robert Maguire, D.D., Clerkenwell, S. James, 1879; John Millington, Stoke Newington, 1711; H. H. Milman, S. Margaret, Westminster, 1835; J. Parsons and T. Russell, rectors of Wapping in 1825 and 1717 respectively; G. Strahan, Islington, 1807; C. Sturges, Chelsea, 1897; W. Champneys, Whitechapel, 1865; R. Hodgson, S. George, Hanover Square, 1804; and Hamlet Harrison, Bow, 1813. Also the following ladies: Prisca Colburn, a well-known benefactress to East London, in 1683; Lady Benson, 1701; Lady Musters, 1624; Lady Mason, 1705; Elizabeth Pocock, the wife of the Hon. Brigadier-General Pocock, 1732; Eleanor James, 1712; and Mrs. Mary Masters, 1663.

Among the donors of plate in the county of Middlesex are the following: Queen Adelaide, 1849; Elizabeth, Countess Dowager of Berkeley, 1700; James, Earl of Caernavon, 1716; Francis, Lord Cottington, 1632; William and Georgina, Duke and Duchess of Devonshire, 1785; Duchess Dudley, 1639; Elizabeth, Countess Dowager of Northumberland, 1689; Lady Frances Weld, 1639; William Piers, Bishop of Bath and Wells, 1670; Sir Thomas

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Pycroft, K.C.S.I., 1892; Sir William Gibbons, bart., 1807; Sir Robert Viner, kt. and bart., 1683; Samuel Child, 1742; the boys of Elstree School, and the mothers of Teddington. The most interesting of all these people is the Duchess Dudley, the daughter of a Sir Thomas Leigh, and wife of Sir Robert Dudley, the son of Lady Douglas Howard (the widow of John, Lord Sheffield) by Robert Dudley, Earl of Leicester, the favourite of Queen Elizabeth. The following is the information I have been able to obtain about her:

Sir Robert Dudley, the son of Lady Douglas Howard, the widow of John Lord Sheffield, by the Earl of Leicester, the great favourite of Queen Elizabeth, was born in 1573. The connection between his father and his mother was of a mysterious nature, and was rendered so in consequence of the Earl's wish to keep his alleged marriage with Lady Sheffield a secret from the Queen, to whose hand he probably aspired. Hence he always treated his son as illegitimate; and when he was about five years old, Leicester openly married Lettice, Countess Dowager of Essex. The youth, however, seems to have been treated by him with kindness and attention.

In 1583 he was sent to school at Offington, in Sussex, and about four years afterwards removed to Christchurch, Oxford, where he completed his education. Lord Leicester died in November, 1588, having bequeathed to his son the reversion of Kenilworth Castle and other estates after the death of his uncle the Earl of Warwick. He was distinguished in his youth for his learning and accomplishments, and he more especially studied mathematics and navigation. Soon after he had attained his majority he was desirous to undertake a voyage of discovery; and being disappointed of assistance from Government, he fitted out a small squadron at his own expense, and cruised with some success against the Spaniards off the coasts of South America. He subsequently served with credit, under the Earl of Essex, at the capture of Cadiz.

In 1605 he made an attempt before the Star Chamber Court to establish his legitimacy and obtain possession of the titles and estates of his father; but he was opposed by his stepmother, and unsuccessful. Disgusted with this ill-fortune he procured a licence to travel, and went to Florence, where he was well received by Cosmo II., the Grand Duke of Tuscany, in whose service he spent the remainder of his life. He displayed his talents as an engineer by a plan for draining a morass between Pisa and the sea, and projecting the free port of Leghorn. The Duke of Tuscany rewarded his services with a pension, and procured him the title of a Duke of the Holy Roman Empire; and he was ennobled by Pope Urban VIII. He built for himself a noble palace at

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Florence, and lived in magnificent style; and he had, also, a castle near that city, where he died, in September, 1649, and was buried at Boldrone.

He wrote an account of his voyage to the Isle of Trinidad and the coast of Paria in 1594, published by Hakluyt; and a work on hydrography, intituled "Del Arcano del Mare," besides tracts on politics and finance. Sir Robert Dudley married Alice, daughter of Sir Thomas Leigh, who remained in England when he emigrated, and was created by Charles I. Duchess Dudley for life, and the legitimacy of her husband was avowed in the patent. She died in 1679.*

Duchess Dudley's name also appears in the appendix to "Old English Plate," under date 1623, as the donor of communion plate to Ladbroke in Warwickshire.

INSCRIPTIONS ON THE PLATE.

The names when inscribed on plate are usually accompanied by quotations from Scripture, or a short description of the donor. The inscriptions are given frequently in Latin, and once in Greek, but in nine cases out of ten in the vulgar tongue. Among the quaint examples of phonetic spelling will be found "youse" for use; "mearsar" for mercer; "merchantalar"; "Stewyn and Marget hys wyff"; "praes" for praise; and "kiver" for cover.

The inscriptions on plate are often not only no guide to the date, but, on the contrary, apt to be misleading. There are three very clear instances of this. At S. Bride, a cup made, as the marks show, in 1682, is inscribed "The gift of Roger Pinder, 1590." The probable explanation is that Roger Pinder's original cup was worn out and recast in 1682, and this is the more likely because a companion cup to it was made and presented by Paul Boston, vicar of the parish, in 1672. Sometimes, however, the goldsmith employed to recast plate preserved the old marks by cutting them out and then inserting them into the new plate. When the plate is not to be offered for sale this proceeding can hardly be called a fraud. A probable instance of this will be found at S. Mary Woolnoth, where there are two Elizabethan cups both bearing the same date-marks: whereas one which appears to be in its original condition is hammered by hand, the other has been apparently recast and turned on a lathe.

The second instance is at S. Michael, Cornhill, and occurs in the two cups, which are both inscribed with the name of the church and the date, "1608." One of them has the date-mark for 1550, and is an Edwardian cup, and the other has the date-mark for 1608.

* Brayley's "History of Surrey," vol. iii., p. 108.

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The third instance will be found at S. Peter on Cornhill; both cups at that church have the date-mark 1625 inscribed on them, and purport to be the gift of Thomas Symonds, but, as at S. Michael, Cornhill, one of them is an Edwardian cup made in 1549.

Two inscriptions deserve particular notice. One at S. Michael, Wood Street, records that the flagon was presented out of property given to the parish as far back as 1350, and this property is mentioned by Stow. The other, on a silver alms dish at S. Helen, Bishopsgate, made in 1780, runs, "Pursuant to the last will of Mrs. Mary Parsons this plate is given to the parish church of S. Helen for ye use of ye communion service, and to remain there so long as ye parish suffer ye stone that lyes over Mr. Giles Dean to remain; if removed or taken away, to goe to ye parish church of S. Mary-le-Bow for ever." Now, as a fact, I believe I am right in saying that the floor of S. Helen's church has been entirely repaved, and, unless the stone has been replaced, presumably the parish of S. Mary-le-Bow is entitled to claim this piece of plate.

There are only three instances of inscriptions in verse, and they are to be found on two flagons given to S. John Zachary in 1636. The first, given by Mary Clarkson, is inscribed:

This pott for holy wine: This wine's pure blood
This blood true life. This life contains all good.
Not potts but soules are fitt to hould such wine
Such blood, such life, such good. O Christ take mine.

The same inscription also appears on a flagon made in 1709, and presented by a Mrs. Mary Crossley to the church at Friern Barnet. The second, given by Francis Draxe to S. John Zachary in 1636, is inscribed:

My Saviour by an art Divine
Conveighs his blood to me in wine.
Faith spies the secrett and reveales
As much to love, love closely steales
My heart into this pott wher graven this stood,
This for thy wine, sweet Lord, This for thy blood.

At Perivale, otherwise Greenford Parva, the donor of the chalice in 1625 thus quaintly dedicates his gift:

The willing donor doth this gift entayle
To the great God and little Perivale.

The "willing" donor marks the fact that it was not the outcome of a fine. Fines, as I have said, were frequently imposed in the seventeenth century on parishioners who declined to serve

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parish office, and they either presented a piece of plate, or the parish purchased a piece with the fine. Examples of this will be found in the City at S. James, Garlickhythe, and at S. Giles, Cripplegate, where inscriptions on cups record the refusal of parishioners to serve the office of churchwarden and scavenger.

BEADLES' STAVES.

The beades' staves in the City churches may be divided into three classes: first, those with plain pear-shaped knobs; secondly, those with statuettes, models, and other devices; and thirdly, short maces or wands. Of the first variety there are about a dozen examples. S. Sepulchre has no less than four, and one of them, the oldest in the City, was made in 1677. There are about twenty statuettes or figures of saints, including S. Alban, a little warrior in bronze; S. Andrew resting on his cross; S. Augustine, a jolly, sportive-looking person; S. Bartholomew with a butcher's knife; S. Benedict; a black friar for S. Anne, Blackfriars; S. Dunstan with a pair of tongs; S. Ethelburga; S. James in pilgrim's dress, with his staff, gourd, and scallop shell; S. John the Baptist; S. Michael spearing a dragon; and a cripple for S. Giles, Cripplegate. The staff head of the staff at S. Helen, Bishopsgate, is the figure of a woman seated; the design has, I think, been taken from a little stone statuette of S. Helen, probably Jacobean, and now preserved in the south chancel aisle. The head of the staff at S. Peter on Cornhill is a statuette of St. Peter holding two keys, and S. Katherine Coleman has a duplicate of this figure, but without the keys. The staff at S. Michael, Cornhill, has the statuette of a woman in classical dress. The three silver models of Cripplegate, Aldersgate, and Ludgate are very pretty. Besides these there are nine crowns, five mitres, and four medallions with a device in relief, namely, S. Andrew (by the Wardrobe) leaning on his cross; a cock in a hoop at S. Stephen, Coleman Street; S. Katherine Cree and her wheel, and S. Dunstan (in the East) with his tongs. S. Bartholomew the Less has a silver orb with a ball on it; S. Margaret Pattens a peculiar head, apparently intended to represent a bunch of daisies; S. Botolph, Aldgate, a swan; and S. Alphage a Maltese cross in silver on a pear-shaped knob.

The staff head at S. Vedast, made of brass, is a ring on an orb; on the top of the ring is a small heart, and inside the ring four hands clasped crosswise. The staff is inscribed, "May hand and heart for ever join S. Vedast 1737."

There are nine wands or maces, and two of them, ornamented with little mitres, are exceedingly pretty; one is at S. Botolph,

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Bishopsgate, and the other at S. Dunstan in the East; S. Edmund the King and Martyr has a silver wand with a tubular handle and a mitre; S. Katherine Cree has an ebony stick, also with a mitre; and S. Stephen, Walbrook, has a wand also of ebony, with silver fittings, and a Maltese cross on an orb. The four wands belonging to the vergers at S. Paul's will be found described in the inventory of the cathedral plate.

The beades' staves in the county are quite as good, if not better, than those in the City. They also may be divided into three classes: pear-shaped knobs; statuettes, models, or other devices; short maces or wands. Of the first there are very few, and the earliest is at Stepney, dated 1752. Though the majority of churches in the county are dedicated to S. Mary, she is only represented five times—at Marylebone, Paddington, twice at Kensington, and at Islington. The staff at the last church, made in 1807, is a very beautiful piece of work. S. James appears at Paddington, at Piccadilly (but both staves are poor and insignificant), and at Clerkenwell. S. Paul holding his sword appears twice at Shadwell—of which one, made in 1683, is the oldest in the county—and twice at S. Paul, Covent Garden. S. Luke with his ox appears in brass at Old Street and in silver at Chelsea. S. Pancras, S. George the Martyr, Holborn, and S. George, Hanover Square, S. Martin-in-the-Fields, and S. Margaret, Westminster, each have their saints; S. John the Baptist appears at Clerkenwell and S. Dunstan at Bromley. S. John the Evangelist at Wapping is on a staff presented to commemorate the battle of Ramillies.

Among miscellaneous figures should be noticed a very pretty little statuette of a soldier or sailor in seventeenth-century dress on the staff at Fulham; it is very well modelled, though rather too small to be imposing: notice the pretty ornament of vine leaves and grapes on the rim of the socket. Another good figure is a copper statuette of Time holding an hour glass and scythe at S. Giles-in-the-Fields.

The best of these statuettes is at S. James, Clerkenwell, where S. James and S. John are represented standing back to back on a tower, the former in his conventional pilgrim's dress, and the latter holding a huge quill pen.

The medallions with figures in relief are in their way as good as the statuettes. One at Bethnal Green has a figure of a blind beggar being led by a dog; another at Stepney has a figure of a ship in full sail on one side, and the White Tower in the Tower of London on the other. The two staves at Whitechapel have medallions with a figure of the White Tower in relief on one side, and the bust of king George II. on the other side; the Wapping

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staff has a medallion with the Duke of Marlborough on horseback in relief on both sides; S. John, Westminster, and S. George in the East have figures of their saints in medallions.

The most interesting in this collection, perhaps, are the models of buildings. The White Tower on the staff of St. Peter ad Vincula, the spires of S. George's Church at Bloomsbury, the dock gates at Poplar, and the old market-house at Spitalfields, make a good show in comparison with the models of Cripplegate, Aldersgate, and Ludgate in the City. Among miscellaneous devices are a dove on an orb at Clerkenwell, S. James; a sword on an orb at S. Mary-le-Strand, a very pretty piece of work, with a stick with knots carved into faces or masks; an anchor on each of four staves at St. Clement Danes; an indescribable escutcheon at Limehouse, with a representation of the church in *repoussé* work; a device with three "garters" at S. George the Martyr, Holborn; a ball and flame at Hampstead, and two small urns at S. Anne, Soho. Staves with crowns will be found at Hackney, S. George-in-the-East, and Hammersmith. The only beadle staff in the county of Middlesex will be found at Hampton, a poor affair, made in 1821, with a silver cross on an orb.

Two interesting inscriptions appear on two staves; one, at Wapping, records that the staff was presented to commemorate the battle of Ramillies, and the other, at Hammersmith, records that the staff was presented to the parish to commemorate the visit of Queen Caroline to Hammersmith Chapel on the 19th November, 1820. An account of the visit is given in the "Times" for the following day, the 20th of November, 1820. The Queen, who is described in the press of the day as "the much persecuted, truly virtuous, and illustrious female," desired as little ostentation as possible on the occasion of her visit; nevertheless, the vicar's pew was prepared for her reception; a state chair, a footstool, and a table all covered with crimson cloth provided, and a Turkey carpet was laid on the floor. At eleven o'clock the Queen arrived, and was received by the vicar, Mr. Attwood, the curate, Mr. Legitt, the churchwarden, Mr. James Gomme, and, among others, Mr. Alderman Wood. The curate read from the fifty-ninth chapter of Isaiah for the first lesson, and the vicar took the text for his sermon from the ninth of Jeremiah, v. 24. The Queen, who subsequently attended the celebration of the Holy Communion, resided in the parish during her trial.

It has been the practice recently to carry these staves about the churches as if they were processional crosses, but their proper place is by the beadle's or the churchwarden's seat, and they were intended for the use of the beadle as his badge of office when walking

NOTES ON CHURCH PLATE.

about the parish officially, or standing before and after service at the church door. Though they were not intended to be carried about in processions inside the church, it is perhaps better they should be misused in that way than either not used at all or be thrown on one side and forgotten, as they were till recently, for comparatively few of the parishes now have beadles to use them.

[To be continued.]

INDEX TO THE PLATE OPPOSITE.

Upper Row, reading from left to right.

S. Olave, Hart Street, 1819.

S. Botolph, Aldgate, 1748.

S. Vedast, 1737.

S. Alphage, 1806.

S. Margaret, Lothbury, 1820.

Middle Row.

S. Bartholomew the Great, 1730.

S. John Zachary (S. Ann and S. Agnes), 1840.

S. Augustine, 1830.

S. Dunstan in the West, 1821.

S. James, Garlickhythe, 1820.

Lower Row.

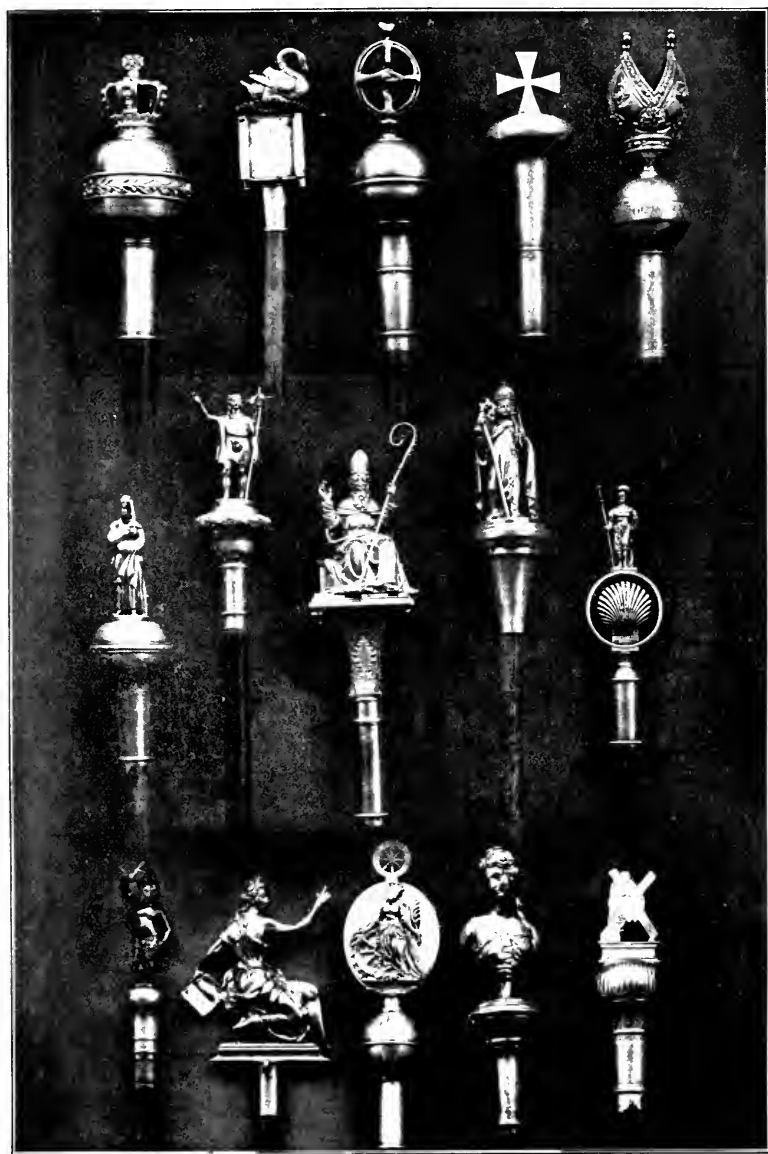
S. Alban, Wood Street, nineteenth century.

S. Helen, Bishopsgate, 1777.

S. Katharine Cree, 1796.

S. Mary, Aldermanbury, 1756.

S. Andrew Undershaft, 1713.



An index is on the page opposite.

THE PARISH OF GILSTON, HERTS.

By C. E. JOHNSTON.

[Concluded from p. 198.]

IN 1587 a coat of arms was granted to an alderman of London, Gerard Gore, who by his wife, Helen, daughter of John Davenant, esq., of Davenant Land, Essex, had eight sons, one of whom, Sir Paul Gore, married a niece of Lord Strafford, and was the founder of the families of Gore of Manor Gore, baronets, of Ormsby Gore Lords Harlech, and of Gore Earls of Arran; whilst another, Sir John Gore, was sheriff of London in 1615, and lord mayor in 1624. It was the latter, Sir John Gore, who bought New Place in Gilston in 1633 or 1634. He was twice married, first to Anne, daughter of Richard Bowdler of St. Bartholomew, London, draper, in 1593, and secondly to Hester, daughter of Sir Thomas Campbell, kt., alderman of London: he was a "merchant taylor of the parish of St. Mary Magdalen, Milk Street." He died in 1636, and left New Place to his son, John Gore, esq., whilst his youngest son, William Gore, esq., of Morden, Surrey, was the ancestor of the family of Gore Langton, afterwards Earls Temple.

John Gore, esq., married first Dorothy, daughter of Humphry Walcote, esq., of Walcote, Salop (the Walcote property was afterwards bought by Lord Clive on his return from India), by whom he had four sons and two daughters, and after her death he married, in 1632, Dorothy, daughter of Robert Kempe, esq., of Wycomb, who bore him four children, three of whom were baptized at Gilston (1635-6-7): she died in 1645.

In 1639 John Gore was sheriff of the county, and in January, 1641, was knighted at Whitehall by Charles I. On the monument put up to him in Gilston Church by his youngest son, William Gore, he is called "eques auratus."

In 1642 the Civil War broke out. In May, 1643, the Committee for Advance of Money on the Parliament's side ordered Captain Willett to make "diligent search for all money, plate, jewels, horses and arms belonging to" Sir John, which were "to be seized and brought to London": and in August of the same year they issued an order that, "on his paying £250 more than the £250 already paid, his assessment be respited and he have the Public Faith for the £500."

At some time between 1645 and 1653 Sir John married, as his

THE PARISH OF GILSTON.

third wife, Bridget, widow of Richard Legh, esq., and daughter of Sir Edward Harington, bart., of Ridlington in Rutlandshire. Her brother, Sir James Harington, was one of Cromwell's Council of State: he had been nominated one of Charles I.'s judges, and was in consequence subjected to divers pains and penalties at the Restoration. In 1654 Sir John Gore was sheriff a second time, and in 1656 was a member for Herts in Cromwell's second Protectorate Parliament. He died in 1659, aged sixty-one, and was survived by his third wife, who married Sir Thomas Tyrrel of Castlethorpe. By her Sir John had only a daughter, Bridget, who died, aged three, in 1657, and to whom there is a monument put up on the south wall of the chancel by her mother, who at the same time gave £60 for the use of the poor of the parish.

New Place passed to the eldest son, Humphry Gore, who had married at Gilston, in 1657, Persis English, by whom he had two sons and four daughters. He was knighted (July 30th, 1660) by Charles II. at Whitehall. He followed his father's example and married three times. His second wife, Elizabeth Woodward, who died in 1675, left him two sons; and his third wife Elizabeth (daughter, and eventually only surviving child, of Sir Brockett Spencer of Offley, Herts), outlived him. Their only child, Elizabeth Gore, became heiress of the Spencer property, and married Sir Henry Penrice. Sir Humphry lived quietly at New Place till his death, aged seventy-five, in 1699. For the last four years of his life he practically made over New Place to his son, Henry Gore, who paid the tithes, and in 1699 was sheriff of the county.

In 1701 Henry Gore, esq., sold New Place to Colonel John Plumer of Blakesware near Widford, Herts. He was the son of John Plumer of Windsor, and matriculated at Queen's College, Oxford, in 1672, aged sixteen. In 1678 he married Mary, daughter of William Hale of King's Walden, Herts, by whom he had four sons and four daughters; one of the latter, Anne, married James, seventh Earl of Abercorn. In 1683 he bought Blakesware, and was sheriff in 1689, and in 1701 bought New Place. He died in 1719, and was buried beside his wife in Eastwick Church. New Place and Blakesware went to his second son, William Plumer, who married, in 1731, Elizabeth, daughter of Thomas Byde, esq., of Ware Park, and had several children by her. He was M.P. for the county in 1754, and died in 1767, aged eighty, survived by his wife, who lived on at Blakesware with the younger children till her death in 1778, whilst the eldest son, William, lived at New Place. He had married, in 1760, Frances, daughter of the seventh Viscount Falkland, but she died in 1761 without issue. In 1791

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he married his cousin, Jane Hamilton, daughter of Hon. George Hamilton, canon of Windsor, and granddaughter of the Earl of Abercorn and Anne Plumer.

In 1814 Arthur Young, in his "Survey of Agriculture in Herts," writes: "Mr. Plummer of Gilston keeps 200 Wiltshire ewes, which he folds with their lambs till November, and by close feeding his lawn renders this little flock one of the means of adding profitably to the beauty of his place." Gilston was fairly well-to-do at this time, when the Poor Law was a very vexed question. In 1803 the poor rate in Gilston was 3s. 6d. in the pound, while the average of the hundred was over 5s. in the pound. In 1801 the population of Gilston was 186, and there were 40 families living in 29 houses; this overcrowding was done away with by 1811, when 41 families were living in 41 houses. The population steadily increased, and in 1831 stood at 233, though the numbers engaged in agriculture showed as steady a decrease. In 1822 William Plumer died; he had been M.P. for the county from 1768 to 1807, and for Higham Ferrers from 1812 till his death. Charles Lamb calls him "a fine old whig." He was aged eighty-six, and was buried at Eastwick. Being without issue he left his properties of Gilston Park (as New Place was now called) and Blakesware to his widow, apparently with an understanding that the old house at Blakesware, which was built by Sir Thomas Leventhorpe about 1640, should be pulled down. This was accordingly done, and "some of the more valuable of its contents, including the busts of the Twelve Cæsars, so often dwelt upon by Lamb in letter or essay, removed to the other house at Gilston" (Ainger's "Charles Lamb").

The housekeeper of the Plumers at Blakesware for over fifty years was Mrs. Field, grandmother of Charles Lamb, the author and essayist. He was born in 1775, and, when at Christ's Hospital, used to spend most of his holidays with his grandmother at Blakesware. There were seldom any of the Plumers to inhabit it after Mrs. Plumer's death in 1778, as William Plumer lived at New Place, so Mrs. Field reigned supreme there, and Charles Lamb had the run of the old mansion, and came to love it as a home, with its tapestried chambers, marble hall, and family portraits, and especially the busts of the Cæsars. His grandmother (he says in his essay called "Dream Children") was "not indeed the mistress of this great house, but had only the charge of it committed to her by the owner, who preferred living in a *newer and more fashionable mansion*." Mrs. Field died in 1792, and Lamb saw no more of Blakesware till 1824, when a report reached him of its being in process of pulling down. His impressions on going to visit it and

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finding it mostly demolished, and "all its old ornaments stripped and carried away to the owner's *other house*," he describes in his essay "Blakesmoor in H—shire."

Mrs. Plumer lived on at Gilston Park, where she kept great state, driving about the country in a huge four-horse chariot, preceded by outriders in livery; and she so blocked up the neighbouring lanes that she had to have "bays" or "turn-outs" cut in the hedges to allow other carriages to pass. In 1825 she married Captain R. J. Lewin, R.N., who died two years later. She then married Robert Ward, who assumed the name of Plumer Ward; he was son of John Ward, a Gibraltar merchant, and was born in 1765, and educated at Christ Church, Oxford. He was a *protégé* of Pitt, and was in Parliament from 1802 to 1823, during which time he held various offices, viz.: Under Secretary for Foreign Affairs, a Lord of the Admiralty, and Clerk of the Ordnance. On quitting Parliament he became Auditor of the Civil List.

In 1831 Mrs. Plumer Ward died without issue, leaving Gilston Park to her husband, who was high sheriff in 1832. He spent most of the remainder of his life abroad, and died in 1846. His son by his first wife, Catherine Maling, Sir Henry Ward, who was minister-plenipotentiary at the inauguration of the Mexican Republic, soon after sold Gilston Park to John Hodgson, esq., who built a new house and restored the church.

On April 11th, 1639, Christopher Webb, M.A., was instituted rector of Gilston by Archbishop Laud. Webb was a native of Berkshire, and probably related to Laud, whose mother was Lucy Webb, daughter of a Reading clothier. Webb matriculated at St. John's College, Oxon, in 1618, when Laud was president of the college, and took his B.A. degree in 1625. He became rector of Little Braxted, Essex, and in 1630 Laud, as Bishop of London, gave him the living of Sawbridgeworth, Herts, which he retained with the rectory of Gilston, as the two parishes are adjacent. Bishop Juxon, who succeeded Laud as President of St. John's, and afterwards as Bishop of London, gave him the living of Gilston.

Webb was naturally a follower of Laud, and when the Civil War broke out Parliament voted him unworthy to hold any ecclesiastical benefice, and sequestered his livings in 1643 because he was "a common drunkard and alehouse haunter, negligent of his cure and not suffering others to preach when himself would not, and hath expressed much malignity against the Parliament, affirming, among other things, that he hoped in God he should see the confusion of the Parliament." He was given £7 in compensation. In his place came a Puritan divine, Thomas Mockett, M.A. of Queens' College, Cambridge, "a very pious, humble man,"

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according to Dr. Calamy ("Account of Ministers, etc., ejected and silenced 1660"). He had been chaplain to the Earl of Bridgewater and minister of Holt, Denbighshire, whence he was ejected by his Royalist parishioners. Two sermons of his written at Holt, and five written whilst he was at Gilston, were published by order: there are copies of them in the Bodleian Library. On the title page of one, called "Gospell Duty and Dignity," he styles himself "Preacher of the Gospel at Gildeston in Hartfordshire."

The general upheaval in church matters led to registration being much neglected, and it became necessary to appoint a registrar for every parish, which was done by election by the parishioners. This explains the following entry in the register:

October 29, 1653. Mr. Thomas Mockett, the present minister of the parish of Gilston, was by ye genrall consent of the Inhabitants of the said parish elected the publique register for the recording of all the marriages, births and burials that shall happen in the said parish according to the tenour of an Act of Parl. bearing date the 24th of August, 1653.

I doe approve of the choyse of the sd. Mr. Tho. Mockett for register as above said and have sworne him.—John Gore.

At the Restoration registration again became a regular duty of the clergy.

Christopher Webb obtained an order from the House of Lords in June, 1660, for reinstatement in his livings, and "went down to publish the same in the church, but Thomas Mockett, the present possessor, would not suffer it to be read, but in opposition thereunto read His Majesty's Proclamation and slighted their Lordships' order. Whereupon Humphrey Gore, a Justice of the Peace, called for it and caused it to be read, after which Mockett's wife snatched it out of his hands and detained it." Webb then petitioned the House of Lords for redress, and was duly reinstated, as we see by the following, triumphantly entered in the register: "Christopher Webb, the Just and Lawfull Rector restored, October 3rd, 1660."

The following entry in the register is worth noticing: "1660, Novem. 4, Persis the daughter of the Rt. worshipfull Sr. Humphry Gore and Dame Persis, his lady, was bapt. at the Font, being the first there bapt. since Aprill 12, 1643" (the date of Webb's ejection). It is evident from this that Mockett, with his puritanical ideas, did not use the font for baptisms, thinking it led to superstition, and baptized probably from a basin.

The register contains the following, dated 1661: "Thomas Inckins a late disbanded souldier of the Duke of Albemarle

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[General Monk] dying in Sabridgworth was here buried." And in several other places the rector relieves the monotony of the formal entries in the register by remarks of his own, viz.: "1603. John, ye sonne of John Talbode, Londiner, Pursivant to ye kinge, buried. 1638. Henry Cornish the eldest, a most honest neighbour, was buried Oct. 16. 1647. Robert Kempe ye clerke aged neere a hundred yeares was buried Octob. 3. 1668. John Wollvett alias Woolpitt was buried here dying at Sapsford [Sawbridgeworth] and intending by the Quakers to bee carryed to Roydon burying place." In 1669 Christopher Webb died, aged sixty-six, and was buried at Gilston. We still have an account-book of his, showing his tithe receipts and the produce of his glebe.

The next rector was Nathaniel Croucher, who had been at Oxford with Webb, and had been a Fellow of St. John's College. He had, since 1663, been vicar of Bishop's Stortford, and continued so after becoming rector of Gilston. He died in 1680, and was followed as rector by Thomas Price, M.A. of Christ Church, Oxford, who in 1681 records a collection of £1 3s. 6d. towards the rebuilding of St. Paul's Cathedral, burnt down in 1666 in the Great Fire. There still exists a tithe-book kept by him, in which he notes: "Noe land exempt from paymt. of tythes in this parish: these customs [*i.e.* in tithe charges] prevail here—2 eggs for a hen and 3 for a cock, Cow and Calfe 4d., bullock 2d., Christning 1d., Burying 2s. (for a stranger 4s.), Registring 6d." It must be remembered that all money was of greater value at that time. In 1681 Price built "a fair parsonage house" at his own expense, to which were attached eighteen and a half acres of glebe and half an acre of orchard. He made a list of those who had to "maintain the churchyard fence." "The Parsonage," he writes, "is to maintain the upper gate; the little gate over against the Church porch, being taken out, belongs to Sir Humphry Gore, kt.; Mr. Hole of Tarlings is to keep a decent church stile," etc.

In 1688 he made a collection of £5 6s. for the Huguenots, who had fled in thousands to England after the revocation of the Edict of Nantes in 1685. He died in 1714. The next rector was non-resident, Dr. Moss, Dean of Ely.

In 1722 a memorandum of the parish charities was drawn up as follows:

Principal.	Interest.
The sum of £30 given by Mr.	To be distributed in
Tho. Gore and £20 by Sr. John	Bread every Sunday,
Gore—in all £50	in ye whole £2 12s.
	Overplus generally paid
	to the overseer . . . 8s.

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The sum of £60 given by the
Lady Tyrrel to pay a school
Dame for teaching ye poor
Children £60

The school dame's salary p. year . . . £2 18s.
Overplus to ye overseer 14s.

The sum of £5 given by I know
not who, formerly pd. by Robt.
Wrastler since by Jo. Foster . £5

Com'only pd. towards
the overseer's rate . 6s.

Total of principal £115

Total of interest £6 18s.

This money was left in the hands of John Plumer, and afterwards of his son, who paid six per cent. interest on it.

These were still the days of public whipping as a punishment for adults. At the Quarter Sessions of 1741 Thomas Coster of Gilston, labourer, was "ordered to be publicly whipt" for stealing two pounds of bacon, worth 10d.

As far back as 1666 a law had been passed requiring that everyone should be buried in woollen only, so as to encourage the English wool trade: to enforce this, in 1677 a penalty of £5 was ordered in default of a certificate stating that a burial had taken place in woollen, half of the penalty going to the poor of the parish. All who could afford it were buried in linen as before, and in these cases the register states after the entry "No certificate brought: penalty paid according to law." The feeling in the higher classes is well illustrated by Pope's lines:

Odious! in woollen! 'twould a saint provoke,
Were the last words that poor Narcissa spoke;
No, let a charming chintz and Brussels lace
Wrap my cold limbs and shade my lifeless face:
One would not, sure, be frightful when one's dead—
And—Betty—give this cheek a little red.

After 1795 no more certificates were exacted in Gilston, but the Act was not repealed till 1814. The Plumers being always buried at Eastwick, the only case of fines being paid in Gilston was that of the Turvin family, who lived at Terlings.

Terlings (frequently spelt Tarlings) was a freehold in Gilston, which during the sixteenth and seventeenth centuries had been in the possession of a yeoman family called Howe or Howes, prior to whose occupation of it nothing is known about it. The last of the Howes died in 1679, and in 1683 the place passed into the hands of John Turvin, esq., who died in 1705, and was succeeded by his son, John Turvin, who was sheriff of Herts in 1729. In 1744 he died, and was succeeded by his eldest son, John, who had matriculated at University College, Oxford, in 1738. The latter was sheriff of the county in 1756, and, dying without issue in 1762, was

SOME EXCHEQUER OFFICIALS.

succeeded by his brother, James Turvin, who on his death in 1773 left Terlings to his two daughters, one of whom, Mary, married Michael Hankin of Sawbridgeworth, and lived at Terlings, which passed to her husband on her death in 1811; whilst the other, Frances, married the Rev. Edward Conyers, vicar of Epping and Walthamstow, and son of John Conyers, esq., of Copt Hall, near Epping. Michael Hankin died in 1828, and in 1847 Terlings was sold by his grandson, Captain James Michael Hankin-Turvin, whose daughter, Blanche, married James Hannington, the first Bishop of Eastern Equatorial Africa, slain there by the order of the King of Uganda in 1885.

During the second half of the nineteenth century many changes came over Gilston. The church is little changed, and the Feathers Inn (a photograph of which forms a frontispiece to this concluding part of my article) dates from before 1700, and can be but slightly altered. The houses at Gilston Park and at Terlings have, however, been pulled down and rebuilt on new sites. The rectory and school have moved in pursuit of the village, which has been drawn, as by a magnet, away from the church towards the railway.

The manor of Overhall is recalled by Overhall Farm, but no name commemorates the manor of Netherhall, though it is not long since there was a farm called Gifford's. The Plumer family is recalled by the Plumer oak in Gilston Park.

SOME EXCHEQUER OFFICIALS IN THE XVIIITH CENTURY.

BY FRANK MILNE.

ON my father's death in the year 1890 there came into my possession a book entitled "The Practice of the Court of Exchequer upon Proceedings in Equity," by David Burton Fowler, one of the six clerks of that Court, published by J. Butterworth of Fleet Street in 1795. The book, which appears to have formerly belonged to Mr. Hutton Wood, one of the sworn clerks of the Court, is interleaved throughout, and contains some very curious and interesting MS. notes. On the fly-leaf is a memorandum of an order which would seem to have been made in 1787, some eight years before the publication of the book. It is in the following terms:

14 July 1787—Inconvenience having arisen from there not being a fixt hour for shutting the King's Remembrancer's Office.



Old House at Gilston, Herts.



SOME EXCHEQUER OFFICIALS.

It is ordered by the Court that the said office be not kept open after nine o'clock in the evening.

This entry is extremely curious as showing the change which has come over our social customs during the past century. At the date when it was made no doubt the officers of the Court adjourned at an early hour in the afternoon to dine, and resumed their duties at an hour when, nowadays, the majority of business men would either have left their work, or be on the point of leaving it.

The third section of Mr. Fowler's book (vol. i., p. 9) treats of the officers of the Court of Exchequer "as a Court of Equity"; and "Of the officers of the Court of Exchequer as a Court of Equity."

"These officers," says Mr. Fowler, "consist of the King's Remembrancer and his deputy or deputies, the first and second secondaries, six clerks, and four examiners, who are all sworn officers of the Court. To the secondaries and clerks are assigned twenty-four under clerks, or, as they are called, side clerks, which are classed in eight divisions, each secondary and six clerk having three side clerks in their respective divisions, who—after having served, *bonâ fide*, a regular clerkship for five years in the office—are competent to practise for themselves in the name of a secondary, or six clerk, in whose division they are placed; and hence the side clerks become eligible by seniority, in a course of succession, to the office of a six clerk as often as vacancy happens, by death or resignation. But the appointment to such vacancy is discretionary in the King's Remembrancer.

"The edifice in which these several duties are all transacted is now familiarly styled the Exchequer Office.

"In the reign of Charles II. the business was removed (for the greater convenience of the practicers) from Westminster Hall to the Temple."

I have made these quotations as they serve to render intelligible two MS. lists compiled apparently in the year 1831, which I found among my father's papers. One of these is a list of the sworn clerks of the Court of Exchequer as a Court of Equity in and since the year 1753; and the other, a list of the side clerks of the same Court in and since the year 1737. Each list gives the dates of each clerk being articulated or admitted, and sworn, and also of his death or resignation, as the case may be. Two of the sworn clerks, viz., Edward Breton and William Lane, do not appear in the list of side clerks, but as the dates of their articles or admission are given, I am inclined to think their names must have been omitted from the list "*per incuriam*."

My father's name appears last but one in the list of side clerks.

SOME EXCHEQUER OFFICIALS.

He was articled in the year 1828, when he was only fifteen years of age, to Mr. Francis Henry Davis, then one of the sworn six clerks of the court, in whose division he was placed. I have been somewhat puzzled as to the distinction drawn between being "articled" and "admitted," but on reflection I am inclined to think that any who had been admitted to practise as solicitors were eligible to act as side clerks without the formality of being articled to a sworn secondary or six clerk. I should be glad, however, if anyone can throw light upon this point.

The Court of Exchequer as a Court of Equity was abolished in the year 1841, when several of the sworn clerks and side clerks became either registrars, or principal clerks to registrars, in the Court of Chancery. My father (if I remember rightly what he told me) became principal clerk to his old master, Mr. Davis, and as an additional compensation for his loss of office, was awarded a pension of £33 6s. 8d. per annum, charged upon the Consolidated Fund.

The information contained in these lists, however, appears to me to be so interesting and so generally inaccessible that I venture to think it would be worth while to reproduce it for the benefit of your readers. The list of the sworn clerks is printed as it stands, but I have omitted from the list of side clerks the names of those who were promoted to be sworn clerks, with the view of avoiding repetition.

A LIST OF SWORN CLERKS SINCE 1753.

G. Arbuthnot	<i>articled or admitted</i>	1719	<i>sworn</i>	1726	<i>died</i>	1779
H. Ord	a.	1722	s.	1728	d.	1757
Thomas Gregg	a.	1722	s.	1728	d.	1770
J. Thompson	a.	1715	s.	1733	d.	1759
Charles Eyre	a.	1720	s.	1735	d.	1786
Richard Wood	a.	1725	s.	1737	d.	1797
Adam Martin	a.	1720	s.	1752	d.	1783
Edward Breton	a.	1733	s.	1753	d.	1758
John Price	a.	1738	s.	1757	d.	1780
Edward Taylor	a.	1753	s.	1758	d.	1820
David Burton Fowler	a.	1752	s.	1759	d.	1828
Alexander Bennett	a.	1752	s.	1770	d.	1819
John Pacey	a.	1755	s.	1779	d.	1780
William Lane	a.	1756	s.	1780	d.	1814
Craven Ord	a.	1771	s.	1780	d.	1832
William Pope	a.	1771	s.	1783	d.	1809
Charles Gapper	a.	1749	s.	1787	d.	1804
Hutton Wood	a.	1768	s.	1797	d.	1823

SOME EXCHEQUER OFFICIALS.

William Bowyer	a.	1778	s.	1804	d.	1827
„ Gatty	a.	1772	s.	1809	d.	1820
„ Thompson	a.	1773	s.	1814	d.	1825
Jas. Alexander Myers	a.	1776	s.	1819	—	—
George Vanderzee	a.	1783	s.	1820	—	—
John Windus	a.	1787	s.	1820	—	—
Anthony Rich	a.	1787	s.	1823	—	—
Francis Henry Davis	a.	1806	s.	1825	—	—
Charles Bowyer	a.	1806	s.	1827	—	—
Maurice Thomas	a.	1796	s.	1828	—	—

A LIST OF THE SIDE CLERKS SINCE 1727.

—— Tushingham	(no particulars.)					
Edward Umphrevill	„					
William Fowler	„					
Thomas Huxley	„					
John Patteson	„					
John Thompson	articled or admitted	1715	sworn	1733	died	1759
Peter Hawkins	(no particulars.)					
—— Hall	„					
John Lewes	„					
John Hammond	a.	1715			d.	1776
John Starkie	a.	1717			d.	1757
G. Arbuthnot	a.	1719	s.	1726	d.	1779
—— Medcalfe	(no particulars.)					
Thomas Olivant	a.	1720		resigned		1755
—— Harris	(no particulars.)					
Adam Martin	a.	1720	s.	1752	d.	1783
Charles Eyre	a.	1720	s.	1735	d.	1786
Thomas Gregg	a.	1722	s.	1728	d.	1770
—— Bouser	(no particulars.)					
Francis Brydges	a.	1722			d.	1768
H. Ord	a.	1722	s.	1728	d.	1757
Godolphin Roper	a.	1722			d.	1765
Robert Jenner	a.	1724			d.	1774
Richard Wood	a.	1725	s.	1737	d.	1797
Buckland Bluett	a.	1725			d.	1786
Robert Winstanley	a.	1725			d.	1754
Charles Cutcliffe	a.	1730		resigned		1788
Joseph Loundes	(no particulars.)					
—— Sewell	a.	1728			d-	1728
Richard Wood	a.	1728				
Will. Eyre	a.	1729			d.	1730
Will. Buckle	a.	1731		resigned		1759

SOME EXCHEQUER OFFICIALS.

John Harward	a.	1731	resigned	1758
			"bought out by Mr. Ord about H[ilary] T[erm] 1758."	
Edward Breton	a.	1733	s.	1753 d. 1758
Wickstead Moore	a.	1733		
John Moore	a.	1734		d. 1768
John Williamson	a.	1736		d. 1781
John Price	a.	1738	s.	1757 d. 1780
—— Holmes	a.	1740		d. 1748
Charles Gapper	a.	1749	s.	1787 d. 1804
David Burton Fowler	a.	1752	s.	1759 d. 1828
Alexander Bennett	a.	1752	s.	1770 d. 1819
C. Ord	a.	1752		d. 1754
Edward Taylor	a.	1752	s.	1758 d. 1820
—— Hopkins	a.	1754	resigned	1798
J. Pacey (on resigning Olivant)	a.	1735	s.	1779 d. 1780
William Lane	a.	1756	s.	1780 d. 1814
—— Bishop	a.	1756		d. 1781
—— Ireland	a.	1759	resigned	1772
—— Wogan	a.	1759		d. 1793
Richard Wood	a.	1762	resigned	1773 d. 1817
—— Arbuthnot	a.	1764	resigned	1770
—— James	a.	1764		d. 1777
William Martin	a.	1764	resigned	1778
„ Bowyer	a.	1766		d. 1790
Hutton Wood	a.	1768	s.	1797 d. 1823
Robert Baker	a.	1769	(no particulars.)	
Craven Ord	a.	1770	s.	1780
—— Perrott	a.	1770-1		d. 1772
William Pope	a.	1771	s.	1783 d. 1809
John Woodhouse	a.	1771		d. 1795
William Kirkby	a.	1772		d. 1831
—— Gatty	a.	1772	s.	1809 d. 1820
—— Thompson	a.	1773	s.	1814 d. 1825
James Alexander Myers	a.	1776	s.	1819
John Adams	a.	1778	resigned	1783
William Bowyer (junior). . . .	a.	1778	s.	1804 d. 1827
Thomas Miles	a.	1779	resigned	1782
Johnathan Green	a.	1779	„	1804
Charles Miles	a.	1779	„	1782
John Minifie	a.	1779	„	1794 d. 1831
Robert Devall	a.	1782	„	1787
George Vanderzee	a.	1783	s.	1820
William Pyke	a.	1784-5	(no particulars.)	

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George Walker	a.	1787	d.	1823-4
John George Donne	a.	1787	struck out by order of Court	1794
John Windus	a.	1787	s.	1820
Anthony Rich	a.	1787	s.	1823
——— Hobling	a.	1788	d.	1791
Robert Spranger	a.	1794	struck out by order of Court 1819 by virtue of a release from him to Alexander Barnett in same year.	
Francis Smith.	a.	1794	d.	1827
Hugh Maurice Jones	a.	1794	(no particulars.)	
Richard Tollemach the younger	a.	1794	"	
John George Donne (see above)	a.	1794	"	
Maurice Thomas	a.	1796	s.	1828
Thomas Meggison, junior	a.	1798	d.	1830
William Walker	a.	1798		
Robert Gatty.	a.	1798	s.	1832
Charles Bowyer	a.	1805	s.	1827
Francis Henry Davis	a.	1806	d.	1825
Robert Fisher	a.	1811	(no particulars.)	
——— Thompson.	a.	1811	"	
Thomas Ellis Adlington	a.	1817	"	
Hugh Wood	a.	1818	"	
George Vanderzee	a.	1819	"	
William Ogle Carr	a.	1820	resigned	1826
Francis Henry Rich	a.	1821	(no particulars.)	
Frank Milne	a.	1828	"	
Will Gatty	a.	1831	"	

SUNDRIDGE, KENT.

BY ARTHUR MAUDE.

SUNDRIDGE (Sondresse [Domesday Book], Sunderesce [Textus Roffensis], Sundereash) is a village of some interest. The manor has been in the hands of various well-known houses; Earl Godwin attached it from the see of Canterbury in the Confessor's reign, while Odo of Bayeux, the Conqueror's half-brother, seized on it, with many other valuable manors in Kent, at the Conquest; but Lanfranc, soon after he was raised to the primacy,

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recovered it for the see about 1076, and it is entered in Domesday Book as the property of the archbishop, and as including eight and a half acres of meadow, three mills and pannage for sixty hogs, and a church. The well-known Kent family of Apuldrefields rented the manor from the archbishop in Henry III.'s reign. Later, Sir Ralph de Ferningham (Farningham) owned the manor, and his son bequeathed, it in 1412, to his kinsman, Roger Isley. There were Isleys in Sundridge in Edward III.'s reign, as the rolls of Kent Fines prove, and a Thomas de Insulâ was knight of the shire in 1300. The name "de Insulâ" was probably derived from the Isle of Wight. William Isle, armiger, buried in Sundridge Church, was knight of the shire in 1442, and John, his son, again in 1472. He died in 1483, and his epitaph was legible to Philipot, when he wrote his "Survey of Kent" in the middle of the seventeenth century, but it has entirely gone now.

John Isley had one son, Thomas, who married a daughter of Sir Richard Guldeford, banneret of the Garter, and comptroller of the household to Henry VIII.; he left ten sons and three daughters, and a fine brass portraying all fifteen of them adorns the north side of the chancel of Sundridge Church (date about 1520).

Henry, the heir of this "long" family, took part in the rebellion of Sir Thomas Wyatt in support of Lady Jane Grey, and was executed at Sevenoaks in 1554. His lands were escheated to the Crown, though his son, William Isley, endeavoured to redeem them by the fine of £1,000. Unable to pay the instalments, he was obliged to convey the manor to the Queen, and it remained Crown property into James I.'s reign. The manor then passed from the hands of the Marquis of Halifax to the Earl of Burlington, in right of his wife Dorothy. Later it was divided, and at the end of Charles I.'s reign was entered as Sundrish Upland and Sundrish Weald, when one Booker conveyed it to Mr. Hyde, second son of the Commissioner of Customs. Hyde lived at Sundridge Place, died in 1677, and is buried in Sundridge churchyard. His son Saville pulled down the old "place," and it is now a farm-house.

The Hydes gave their name to Ide Hill, the neighbouring hamlet, and from them the manor was purchased by Earl Amherst. The present earl is lord of the manor.

The only vestiges of the original Norman church are in the south-west pier of the southern side of the chancel, where the coigns and a string-course are of earlier date than any other work in the building. The main construction of the nave is Early English, of the early thirteenth century; it presents three bays on either side of graceful piers and fine pointed arches, having above

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a lofty clerestory with singularly bold quatrefoil openings, originally clerestory windows, but now leading into the roof of the side aisles, which were raised to their present level in the fifteenth century. Traces of the earlier aisle roof can still be seen in the south aisle beneath the clerestory openings. This adaptation of construction is not common in churches, but the same alteration is found at Ledbury in Herefordshire. On either side of the east window, now Perpendicular with five lights, are traces of the shafts of the Early English three-light lancet openings. On the south side of the chancel is a fine Early English piscina, with two arches and two drains and a grand middle shaft, all probably coeval with the nave arcades. The rood-screen was outside the chancel; the doorway and newel stair of the rood-loft still exist in the south chancel, while indications of the doors to the loft are visible at a higher level in the aisle. On the north side of the chancel is a square "ambry," a cupboard for stowing church utensils.

The chancel was destroyed, all except the masonry, by a fire in 1882. There perished then the remains of the rood-screen, the glass, and an old confessional chair of great antiquarian interest.

At the east end of the north aisle is a tomb of Purbeck marble, apparently of the early sixteenth century: this had "formerly kneeling figures of brass, with scrolls issuing from the mouths, inlaid at the back beneath the canopy. On the panels beneath are shields of a peculiar shape on which other shields of brass were originally fastened; now all lost" (Haines).

Outside the vestry door, in the north chancel, is a slab which was inlaid with a very fine foliated brass cross. Round the stone is an inscription in Lombardic capitals, each letter inlaid separately in brass with double dots between each word. One dot alone of the whole remains. The inscription is conjectured thus: + VOVS : KE : PAR(R) : ICI : PASSET : PYR : LALME : DE : IOHAN : DELARYE : P(RI)ET : (KE) : PO(VR) : LAME : PRIERA : SIS : VINT : IOWRS : (DE : PARDOVN) : AVERA : ("You who here by pass, for the soul of John Delarue pray. He who for his soul shall pray six times twenty days of pardon shall have.")

Another slab with Lombardic letters incised, but never inlaid with brass, nearer the east end, has the inscription: . . . MESIRE : HYWE : DE : FORCHAME : GYST : ISI : DEUX : DE : S : ALME : E(YT) : MERCY. ("Sir [Master, Mesire] Hugh de Forcham lies here. God have mercy on his soul.")

The brass in the chancel, immediately west of that of Roger Isley, 1429, is probably in memory of one of the same family who died about the year 1460. According to Mr. Haines it is one of the best extant illustrations of civilian costume of the period, and

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was probably engraved by the same artist as a figure at Taplow Church (Bucks) to the memory of Richard Manfield (1455).

The tower is entirely Perpendicular in details. From the west aspect of the spire projects a bell-turret in which still hangs the sanctus bell, rung at the "Sancte, Deus Sabaoth" in the mass, and at the elevation of the Host. This is not a usual place for the sanctus bell, which was commonly hung at the east end of the nave, above the choir roof, so as to be easily rung by one of the officiating acolytes.

The dedication name of Sundridge Church is unknown. Few instances of this lapse occur in Kent, but Down, Keston, Ashurst, and East Farleigh are examples.

There is a record of a presentation to the living by the Crown in 1245 (Patent Rolls, Henry III.). The living of Sundridge was held by three of its rectors,—Dr. Vyce, Christopher Wordsworth, and Dr. D'Oyly (joint author of D'Oyly and Mant's Bible),—together with the rich living of Lambeth.

The largest house and property in Sundridge is Combe Bank, which has many important traditions. The mansion is a large four-span building of George II.'s reign, having square towers at each corner; it stands in a wooded park, plainly visible from the main road along the valley, lying at its north side. All round the house are fine cedars, and a close thicket of ilexes. The property belonged once to the Isleys, who sold it at the end of Elizabeth's reign to a family of the name of Ash, who, in the middle of the eighteenth century, sold it to Col. John Campbell, afterwards Duke of Argyll (1761). The Duke of Argyll became Baron Sundridge in 1766. His son, Lord Frederick Campbell, received Combe Bank from his father. He married the unfortunate widow of Lord Ferrers, the last peer of England who was hanged. The whole sordid story is quite well known, and is told in Horace Walpole's letters. The earl seems to have been maniacal for years, and in his furious seizures used to ill-treat his wife; their old steward intervened to protect his mistress, and in consequence Earl Ferrers locked him alone into his library, shot him, and beat him to death. The execution of Lord Ferrers was carried out with many eccentricities of vain, bad taste, suggested by the principal actor himself. Lord Ferrers had predicted a worse death than hanging for his poor widow: the prophecy seemed fulfilled when Lady Frederick Campbell, in 1807, then a very old woman, fell into her dressing-room fire in one of the towers of Combe Bank and was burnt to death.

A frequent guest at Combe Bank in the later eighteenth century was Mrs. Damer, a daughter of General Conway. She was a great



Mrs. Damer, a frequent visitor at Combe Bank, Sundridge.

After a portrait by Sir Joshua Reynolds.



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friend of Horace Walpole, and Strawberry Hill and its contents were left by him to her. She was a well-known "sculptoress," a pupil of Ceracci (Cerracchi, who was guillotined in France in 1801), and later of John Bacon, who disfigured Westminster Abbey with various fearful monuments, and who designed many things for Wedgwood.* Mrs. Damer is buried in Sundridge churchyard, and in the church are several busts from her chisel of the Campbell family, and of her mother the Countess of Ailesbury (remarried to General Conway). These busts a former Duke of Argyll endeavoured to remove to Inverary, but the resolute interference of the then rector of Sundridge restored them to the church. The beautiful bust of herself, by Mrs. Damer, is now in the British Museum, and forms the subject of the first illustration in Dallaway's edition of Walpole's "Anecdotes of Paintings in England."

From the Campbells Combe Bank passed into the hands of Mr. Manning, the father of Cardinal Manning, who spent his boyhood there. The rector of Sundridge was then (1815) Christopher Wordsworth, youngest brother of the poet, and author of various books which raised discussion, particularly one on the vexed question, Who wrote "Eikon Basilike"? His second son, Charles, an old Harrovian, rowed in the first "Varsity" race, and played in the first "Varsity" cricket match; had as his first pupils at Christ Church Gladstone and Manning; was well known to generations of Wykehamists as second master, and for twenty years after was a frequent figure in Winchester Chapel. The terrible Wordsworth's grammar of the Greek language, written in Latin, first published in 1839, and endured still by many sufferers, was his work. The youngest son of the rector of Sundridge was Christopher, a Winchester and Cambridge (Trinity) man, who edited the celebrated Greek Testament, among many other works on Divinity and classical subjects, and died Bishop of Lincoln in 1885.

After the Mannings, Lord Templemore bought Combe Bank, and sold it in 1844 to the Rev. A. P. Clayton. In 1872 Mr. William Spottiswoode, senior partner in Eyre and Spottiswoode, President of the Royal Society, bought the property. He filled the house with valuable contents, and for him Walter Crane decorated the principal drawing-room. In the hands of the Spottiswoode family the house still remains.

The most important grave in the churchyard is that of Dr. Porteus, once Bishop of Chester, whom Pitt made Bishop of

* Quite recently the writer found, in a farm-house near Sundridge, a large plaster plaque by Bacon, representing Moses striking the rock, which had been moved from a house at Down owned by a Miss Wedgwood, probably great niece of Josiah.

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London in 1787. He lived in the house in Sundridge still known as Bishop's Cottage, and was buried there in 1809. Porteus is almost forgotten now, but was a hierarch of importance in his day. He was one of the many scandalous pluralists of that time; he held the living of Hunton at the same time as Lambeth, kept both when master of St. Cross Hospital, and was rector of Hunton as long as he was Bishop of Chester. He was not a great scholar, and was coarsely attacked by Porson, and by that ponderous pedant Parr (who would attack any bishop whom Pitt appointed), as "a poor paltry prelate, proud of petty popularity and perpetually preaching to petticoats." There is very good internal evidence in "Pride and Prejudice" that the diction and foibles of the good bishop were in Jane Austen's mind when she produced that delicate satire on the clergy of the day, the character of Mr. Collins. We should prefer to remember the excellent position taken by Dr. Porteus on the slavery question, and his judicious support of Robert Raikes' movement for the establishment of Sunday schools.

A great niece of Dr. Porteus married into the family of the Polhills, descendants of David Polhill, who owned the neighbouring manor of Chipstead and lands in Otford at the time of Queen Anne. Thomas Polhill, David's father, married Elizabeth, the daughter of Ireton, who married Bridget, daughter of Oliver Cromwell. A descendant of the Polhills is now mistress of Bishop's Cottage, and her husband, Mr. Drabble, has kindly placed much valuable information in the writer's reach. Porteus endowed the separate living of Idehill at his death.

I am indebted to the following authors of monographs and papers: Mr. Gibson Thompson's "Wolfeland"; "Archæologia Cantiana," vol. xvi., "Proceedings, Sevenoaks Meeting, 1884"; ditto, "Brasses and Monuments in Sundridge Church," Rev. Herbert Haines.

TWO RECTORS OF FINCHLEY AT THE PERIOD OF THE REFORMATION.

BY ALFRED DENTON CHENEY.

THE frequent and radical changes of religion which occurred during the middle period of the sixteenth century brought into prominence the character of the clergy whose ill-fortune it was to hold their benefices at a time when the doctrines they were to teach, the ritual they were to practise, the faith they were to profess, were subject to the caprice, the political exigencies, and the arbitrary passions of the monarch and his advisers. Not many are born of the stern stuff from which martyrs are made; and we cannot wonder that the vast majority of the clergy preferred conformity to imprisonment, torture, or death; the grim alternatives which both Catholic and Protestant not only threatened, but in too many instances exercised against those who persisted in regarding the claims of conscience as superior to the dictates of the State. Nevertheless, there were men who preferred even death to treason to their religion; and whatever their creed, whether Catholic or Protestant, we cannot withhold a meed of praise and admiration for such noble and steadfast souls.

Two of the rectors of Finchley afford examples of each of these types of the ecclesiastics of the period, viz., John Spendlove and John Feckenham. Spendlove became rector of Finchley March 6th, 1534. He was also rector of Hackney, rector of Little Badow, and prebendary of St. Paul's (all at the same time); but instances of these pluralities were then by no means rare. For the next twenty years he held the living continuously, saying mass and hearing confessions as a Catholic priest under Henry VIII., and conforming under Edward VI. to the somewhat radical changes in faith and practice enforced by that Protestant king. With the advent of Mary, however, the Catholic religion was once more restored, and his diocesan, Bonner, who liked not the clergy who had proved so pliant, deprived him of his rectory. Spendlove does not appear to have suffered imprisonment, nor any form of persecution, however mild, and when Mary died and Elizabeth ascended the throne he had the satisfaction of being restored to his Finchley rectory. As this was in 1558, before the Catholic religion was again proscribed, he would once more say the Latin mass; but when, in the following year, the Act of Uniformity finally abolished the old faith and established the form of worship of the Established

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Church of England, Spendlove accepted the inevitable, if not with enthusiasm, at any rate without protest, and continued for over twenty years to peacefully enjoy his benefice until his death in 1581, when he was buried in Finchley Church. The old rectory where he resided (a long, low-ceilinged, thatch-roofed building) stood within the grounds of the present modern edifice, but much nearer the road. And so ended the life of our local "vicar of Bray."

Of a very different type was John Feckenham, who was appointed rector of Finchley in 1554, upon the deprivation of Spendlove. Already had he suffered imprisonment for his religious constancy, for whilst holding the living of Solihull, in the diocese of Worcester, he was committed to the Tower in 1549, where he remained until the death of Edward VI. in 1553. He was a great preacher, and constantly occupied the pulpits at Paul's Cross, St. Mary's, Southwark, St. Stephen's, Walbrook, etc., whilst he entered earnestly into disputation with Cranmer, Ridley, and other of the innovators. In religious tolerance he was far ahead of his age, and he did all in his power, by both public and private exhortation, to prevent the execution of the penal laws against Protestants, and to obtain pardon for those who had been condemned. He remonstrated strongly against the execution of Lady Jane Grey; and subsequently, after much importunity, obtained the release of Elizabeth from imprisonment for her supposed complicity in Wyatt's rebellion. At the accession of Elizabeth, Feckenham, who was then Abbot of Westminster, was summoned to appear before the Queen, who, according to Fuller, promised him the then vacant archbishopric of Canterbury, provided he would conform to her religious policy; but he utterly refused. The Acts of Supremacy and Uniformity were passed in 1559, and on July 12th Abbot Feckenham and his monks were ejected; and on May 20th in the year following he was again committed to the Tower, together with the Bishop of Lincoln and the Dean of St. Paul's. Here he remained in close confinement in a damp, unhealthy cell, until 1563, when the plague raging in the City the Catholic prisoners were dispersed (much to the rage of the Protestant preachers, one of whom declared at Paul's Cross that a gallows should have been erected at Smithfield, and "the old bishops and other papists hanged thereon"). After a short sojourn with the Dean of Westminster, Feckenham was sent to the Bishop of Winchester, who treated him very roughly, whilst he used every possible means to force him into conformity with the new Church of England. He was then sent back to the Tower, and a letter is still extant, dated in 1570, in which he complains of being "haled by the arms to

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hear such preachers as care not what they say so that they somewhat say against the professed faith of Christ's Catholic Church." In 1571 or 1572 he seems to have been removed to the Marshalsea and better treated, "many Protestants," says Stevens, "being ashamed to see a man who had deserved so well so inhumanly treated"; and in 1574 he was set at liberty on parole, and with many restrictions of speech and residence. He lived near Holborn, and spent his time in deeds of charity, and his money in public and private acts of benevolence; but in consequence of strong representations from Aylmer, Bishop of London, as to the impolicy of allowing him even a restricted measure of liberty, in 1577 Feckenham was committed to the custody of Cox, Bishop of Ely, by whom he was treated with great harshness. Finally, in 1580, he was sent to the partly ruinous castle of Wisbeach, a common prison for thieves and criminals, and situated in a dank and unwholesome district, and here, in 1584, worn out with the rigours of twenty-three years of imprisonment, this venerable confessor died, doing good to the very last, and leaving his worldly possessions to the church and poor of his beloved Westminster.

Such was the life and death of the one martyr for conscience' sake amongst the rectors of Finchley. Time has softened the asperities of religious dissensions; and, whatever our creed, we can all of us honour and revere the memory of this great and good man, whilst we reflect with gratitude that in this, the twentieth century, penal statutes against the free exercise of religion have long since become obsolete in our native land.

ANCIENT ROADS AND REMAINS IN BERKS.

By COLONEL J. B. HARDY, LATE R.A.

AMONG the smaller counties in England, few can compare, in some respects, with Berkshire for interesting relics of antiquity in the shape of Roman and pre-Roman roads and track-ways, ancient camps, barrows and tumuli, dykes (so-called), sites and remains of ruined abbeys, etc.

With regard to Roman and pre-Roman remains in the Home Counties, the county of Herts may possibly run it rather close, with its Watling Street, Ermine Street, Icknield Way, and its Verulamium; besides minor objects of antiquarian interest, such as

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portways, ridgeways, camps, and tumuli; but the number and variety of such objects in the small county of Berks is of such great and historical interest, that it is wonderful that they are not better known to the intelligent public outside the antiquarian circle.

These few notes may therefore serve to interest, in some slight degree, the readers of the "Home Counties Magazine," and may induce other students of local antiquarian history to add their items to this slight and cursory paper.

The uninitiated may possibly not be aware of the fact that the road from Oxford Street, London, to Staines, is the old road from London to Silchester—the ancient *Callewa* of the Romans—which was an important military garrison town, admirably adapted by its position at the junction of four roads to collect the tribute of the district, but which, after the withdrawal of the Romans in A.D. 410, lapsed into an obscure hamlet, and became, within the walls, an abandoned tract of ruined foundations, covered with the earth of centuries, and is now arable land. The materials of the Roman buildings were, probably, extensively used for the church and scattered cottages of the modern English village of Silchester, and the buried foundations of these buildings have been gradually unearthed for the benefit of the antiquarians of the nineteenth century and future times.

This Roman road from London to Silchester, after Staines (probably the *Pontibus* of the Antonine Itinerary), passes to the north of Bagshot, and through the Berkshire villages of Crowthorne and Finchampstead, about ten miles south-east of Reading. A Roman milestone is still to be seen near a farm-house on the track of the road, which at that spot, however, is scarcely traceable.

Between these two villages, and further westward, the road or track is known as the "Devil's Highway," as apparently, to local Solons, leading from nowhere to nowhere. Crowthorne is a modern village of less than forty years' standing, having sprung up round the two great institutions of Wellington College and Broadmoor Criminal Lunatic Asylum. Finchampstead parish church is situate within the lines of a Roman camp on the edge of the "Devil's Highway." From the neighbourhood of Bagshot this road passes near the slopes of the great earthwork called "Cæsar's Camp," and must have been an important military highway in the days of the Roman occupation; and the remains of small camps, redoubts, and tumuli near "Cæsar's Camp" tend to show that a large force was quartered in the wild moorland and pine forest lying between Bagshot and Finchampstead. From the above camp, between Easthampstead and Bagshot, there are several Roman trackways branching off to the south, south-east, and south-west,

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and on the south side of the camp is the site of an ancient British (pre-Roman) town, locally known as "Wickham Bushes," where pre-historic relics have been found in great quantities.

From Silchester itself several ancient roads, Roman or otherwise, branch off; notably those (1) to Winchester, (2) to Gloucester, mainly through Speen (the *Spinæ* of the Itinerary) and Cirencester (*Corinium*), and (3) to Sarum; but these are outside the limits of the county of Berks (as, strictly speaking, is Silchester itself). There is also an ancient portway from Silchester, through Pangbourne and Streatley, to Wallingford-on-Thames, whither Roman and Danish galleys found their way in past centuries from London and Reading.

We will now mention the famous ancient pre-Roman road commonly known as the Icknield Street, which traverses Berks from the neighbourhood of Swindon, and, crossing the Thames near Streatley into Oxfordshire, passes on by the Chiltern Hills to Dunstable and Royston, and eventually to the county of Norfolk; winding about, and forming in some parts the boundaries of counties. There is also another ancient trackway which winds round from Streatley towards Ilsley and Lambourn, near which latter place it joins the Roman road from Silchester, previously mentioned, between Speen and Cirencester.

The notable feature of these ancient roads in Berks, as in other parts of England, is that in some places they are altogether obliterated, or only traceable as grassy lanes or as tracks through fields. This occurs in the case of the Ermine Street from London through Ware to Lincoln, and in that of Watling Street from London, through Verulamium (St. Albans), to Leicester, and onwards to the north-west; and in the Roman road from London to Silchester, soon after passing through Staines, the track is lost near Virginia Water, and only emerges into sight close to Cæsar's Camp, before mentioned, near Bagshot Heath; it then passes through the pine woods as a grassy lane in a south-westerly direction, through Crowthorne Village, where the track can only be discerned with difficulty, until the London and South-Western Railway, between Wellington College Station and Reading, is reached, when it is distinctly marked up to the village of Finchampstead, passing on the north of the church, and, with another short lapse, forms the country road to Silchester and the county boundary between Berks and Hants.

Another bit of ancient road, known as the "Fair Mile," runs from Moulsoford-on-Thames, south of Wallingford, along what is called the *Æscesdun* Ridges, to Lowbury Hill, where it joins the Icknield Way near Ilsley, which thence runs along the south side

ANCIENT ROADS AND REMAINS IN BERKS.

of the hills by Luscombe and Uffington, crossing the Roman road from Speen to Cirencester and Swindon. At Æscesdun, or Ashdown, in the range of low hills south-west of Wallingford, was fought, in A.D. 871, the decisive battle between King Ethelred and Prince Alfred his brother and the Danish army, which had marched from Reading to the high ground near Blewbury and Aston Tirrold; the centre and strong point of their position being Lowbury Hill, the site of an ancient Roman camp, though locally known as the "Danish Camp." The Blewburton hill, above the village of Aston Tirrold, is known as "Ethelred's Camp," whence King Ethelred is said to have marched to the Æscesdun Ridge to support the army of Prince Alfred, who had commenced the attack on the Danes from "Kingstanding Hill," above the village of Moulsoford.

The whole tract of country from Wallingford westward towards Ilsley and Wantage bristles with reminiscences of the Danish wars and of the warriors of the "White Horse" banners; and the late Thomas Hughes, of Rugby fame, fully described the country adjoining the valley of the River Ock, and its traditions, in his interesting book, "The Scouring of the White Horse."

The town of Wallingford, or the "ford of the Wallas," or "Welshmen" (*i.e.* barbarians), has extensive remains of ancient fortifications and of a castle. It was a place of great importance in early times, and at one period possessed ten or twelve churches, now it has only three. It was repeatedly sacked and burnt by the Danes between the years 787 and 1066, during which period they invaded and occupied many parts of England from time to time.

During the Civil War the Parliamentary army concentrated on the Æscesdun Ridge, and King Charles's troops also occupied for a time the country from Wallingford to Ilsley Downs.

The curious lines of entrenchments locally known as "Grimm's Dyke" and "Devil's Dyke" are to be found in various parts of Berks, notably between the villages of Basildon (on the road from Streatley to Pangbourne) and Aldworth, and in the tract of country north of Æscesdun Ridge between Blewbury and Cholsey, and thence from the Oxfordshire side of the Thames towards the Chiltern highlands. In many places they consist of a deep trench and mound, with avenues or lines of trees, and resemble the earthworks known as "Offa's Dyke" (which originally extended from the Dee to the Wye, from North to South Wales), the "Wansdyke," from Marlborough westward by the south of Bath, and other similar earthworks.

Of ruined abbeys and religious houses that of Abingdon stands out among the foremost in history, as dating from the days of

SOME EAST KENT PARISH HISTORY.

good King Ina of Wessex; also that of Reading, which shared the cruel fate of Glastonbury and others, with the attendant scenes of "dissolution," plunder, and massacre, under the guise of Protestant zeal for religion. Little beyond the shell of the massive walls of Reading Abbey now remains, and its ruins have been acquired by the local Roman Catholics. There are also the remains of Bisham Abbey, Medmenham Abbey, Goring Priory, Sandlesford Priory, and others.

In concluding this somewhat rambling paper, it may be mentioned that the site of Windsor and its castle is *traditionally* assigned to the Camelot of King Arthur and his round table.

SOME EAST KENT PARISH HISTORY.

BY PETER DE SANDWICH.

[Continued from p. 216.]

VII.—ASH-NEXT-SANDWICH.

1569.

THAT the minister ministereth the Communion in common bread, and for default of a decent Communion cup they minister in a glass.

That Mr. Cranmer enjoyeth the tithes of the chapel of Overland to the value of forty marcs, and no service is said there.

That one Jode's widow is suspected of witchcraft and she hath not received the Communion at Easter.

[Thomas Cranmer, born in 1535, was the eldest son of Edmund Cranmer, Archdeacon of Canterbury (1535-54). On 4th April, 1544, Edmund Cranmer, the Provost or Master (1534-47), with the canons of Wingham College, granted Overland Rectory in the parish of Ash (except the tithes belonging to the Canons) on a ninety years' lease to Alice Cranmer at a rent of £20. Thomas Cranmer was Registrar of the Archdeacon's Court, and married Ann Carpenter of Rye in Sussex, by whom he had five sons and eight daughters. He died 3rd June, 1604, aged sixty-nine, and was buried in St. Mildred's Church, Canterbury.]

1589. Our communion cup is not altogether so comely and convenient as it ought to be.

Our south chancel wanteth some glazing and some other light repairs, which is to be maintained by the parson.

SOME EAST KENT PARISH HISTORY.

1590. We present Jeramie Pinnocke of Ash, gent., for that he was churchwarden the last year, and hath not yet made his account to the parish as he ought to do. And further his door adjoining to the churchyard is many times left open, to the annoying of the churchyard with hogs.

We present Nicholas Carye of Birchington in the Isle of Thanet, gentleman, for taking upon him to deal with the goods of Silvester Creak of Ash, and not paying the sum of £3, which the said Silvester Creak did owe to the parishioners of Ash, and is parcel of their church-stock.

Richard Stone for not repairing to his parish church on Sundays and Holy days, so often as he ought to do, to hear divine service.

1591. Jeramie Pinnocke, late warden, for retaining such sums of money as remain in his hands upon his account due to the church, viz., 38s. 6d. or thereabout.

We want the first and second tome of Homilies, a cushion for the pulpit, and a surplice, which we cannot provide for want of money, our church-stock being spent and our former churchwardens 20s. out of purse already.

1592. The church is at reparations and needeth to be mended.

A gutter of lead between the church and chancel which is at reparations, and the charges of repairing the same, is indifferently to be levied and made between the parishioners and the farmer of the parsonage.

One bell is broken which is to be repaired and amended by the parishioners.

1594. The limits of our parish were not walked in the Rogation Days, by reason that there wanted the presence of the ancientest men of the parish, with some of the younger sort to go and take instructions concerning the same limits, and to accompany their minister and clerk and the churchwardens therein, according to the instructions of this article.

[John Stebbing was vicar of Ash 1593-1616, and was buried in the chancel of this church 30th December, 1616. See under 1582 in Vol. III., p. 20, for further particulars.]

1595. We present William Cutbourne, Tobias Allen, and Thomas Dale, for not coming to the church orderly as is required.

1605. We present that our church and churchyard want repairing by the default of many that do not pay such cesses as have

SOME EAST KENT PARISH HISTORY.

been made with the general consent of the parishioners, minister, and churchwardens; specially by the default of Sir Thomas Payton, who upon reasonable and divers demands made of the said cesses doth not pay the same, whom therefore we present; first, for not paying of the cess made to that use the 31st January, 1599, viz., eight shillings and fourpence; second, for not paying the cess made to that use the 24th February, 1602, namely, eight shillings and fourpence; thirdly, for not paying the cess made to that use, the 19th February, 1604, namely twelve shillings, upon whose default of payment many others withhold to pay, protesting that they will readily pay upon the first demand whensoever they shall be certified that he hath paid.

We have not as yet any seat to read in, or table of degrees [of marriages forbidden], but will provide it as soon as may be.

1609. Peter Hawke and Thomas Swaffer, the churchwardens of Ash, for that their churchyard is unfenced, so that the hogs come into the churchyard and root up the graves.

[When they appeared in the Archdeacon's Court they promised to provide some kind of fence to keep out the swine, until the house be edified which is blown down.]

The churchyard is not so fenced towards Thomas Harrison's tenement called "The George," and that by his default the swine pertaining to him come into the churchyard.

Richard Solly and William Solly of the parish of Ash, for refusing to pay a cess towards the reparation of the church.

1611. John Kirby, our late churchwarden, hath lopped certain trees on our church-land for the satisfaction of himself, upon the arrearage of his accounts.

1614. George Gibbons of Bridge refuseth to pay his cess made for the reparation of our church steeple, made in the year 1613 by the parishioners of Ash and confirmed by the Ordinary.

1616. One of our bells was lately broken, we have had no convenient time to amend it, but it shall be done as speedily as may be.

The floor of our chancel is not well kept or cleanly, because the grave belonging unto Mr. John Stebbing, late curate of Ash where he was buried, is not paved by Thomas Stebbing, his exor., dwelling in Winsburrow [Wodensborough], who ought of duty to do it.

1617. Ann, the widow of John Goldfinch, and her son, John Goldfinch, have not received the Sacrament this Easter, and the

SOME EAST KENT PARISH HISTORY.

said John Goldfinch is very negligent in repairing to our church to hear divine service.

Robert Ralph, for profaning the Sabbath by tippling and selling of beer and keeping disorder.

John Andrews, for profaning the Sabbath by making of hay, and being told of it, he said if he were presented, it was but four groats matter.

Robert Hitchin of Goodneston, having an orchard of cherries in Ash, hath profaned the Sabbath by selling and pulling of cherries.

Stephen Norwood, for grinding on the Sabbath day. When he appeared in the Archdeacon's Court he owned that on one Sunday in the morning early his mill did go and grind corn upon some great necessity, but left grinding at least an hour before morning prayers that day, but saith that he and his servants were that day at divine service both forenoon and afternoon, and protesteth that hereafter he will duly observe and keep the Sabbath days according to the laws of God and this realm.

Edward Joy of Preston, having a farm at Ash, and there profaning the Sabbath day by taking up of podware. [When in the Court] he said that in the morning before service, he laid up certain sheaves upon coppes, which the wind had blown down, and was notwithstanding at his parish church at divine service.

["Podder" is the name given to beans, peas, tares, vetches, or such vegetables as have pods. "Cop" is a shock of corn, a stack of hay or straw; and as a verb, to throw or heap up anything.—"Dict. Kentish Dialect."]

1618. William Carr and William Court are noted and observed to be common sleepers in the time of the worship of God.

Timothy Hart, for his disorderly selling of beer upon the Sabbath day, and for suffering of people to be drinking and playing at cards and dice from the end of evening prayer to ten or twelve o'clock at night almost every Sabbath day, and the seventeenth day of January for once.

George Snode, for disordering himself by overmuch drink, and then offending his neighbours by railing speeches, saying to the constable "a Pop [Pope ?] of all Puritans," or the like words.

1619. Thomas Hopkins, innkeeper, Thomas Gibbs, Richard Norwood, Thomas Mason, for their most foul disorder and scandalous behaviour on the last Sabbath day in time of divine service, in the house of the said Thomas Hopkins; and we do request that some short exemplary punishment may be inflicted on

SOME EAST KENT PARISH HISTORY.

them, to give satisfaction to the people of our parish who by their lewd actions they have much offended.

Our great bell is lately broken and is not as yet mended. Our churchyard is not well and sufficiently repaired as it ought to be.

1620. Thomas Ladd, innkeeper, for suffering sundry persons to drink in his house on the Sabbath day in time of divine service. Also selling of beer commonly on the Sabbath day; and many men complain they cannot keep their servants from his house on the Sabbath days.

Part of our churchyard boundeth upon land in the occupation of Thomas Hopkins of Sandwich, which ought by him to be repaired, is not repaired.

Mr. Crosyar (living at the house of Andrew Omer), that hath preached in our parish church in the absence of our minister, without the knowledge of our minister or of us the churchwardens, or without showing his licence to us the churchwardens.

[In 1634 the following occurs in the accounts of the churchwardens of Ash: "giveen to thomas woodruffe a preacher for his acxarsies in our ministars absence."]

1621. Our minister doth not now read the Book of Canons on Sundays or Holy days, because our parish is not at this time provided of one.

1622. I, George Stocke, parish-clerk of Ash, do present Richard Gibbons of the said parish of Ash, for detaining the clerk's wages due from him for these five years and a half at four pence the year, which cometh unto twenty-two pence.

1626. John Bax of the parish of Ash, that in the house of the said John Bax on the eighth day of January, 1625-6, being the Sabbath day, there was an unlawful Conventicle, and on the day following there was holden a conference at the same place by two ministers of Stourmouth, Mr. Huntley and Mr. Fellowes with two Separatist's or Brownist's; which Conventicle and Conference hath done much hurt in our parish of Ash, and some other adjoining parishes by reason many persons whose names we are not very certain of, were present at both these meetings.

On the 16th day of February, 1625-6, John Bax appeared in the Archdeacon's Court and said, "that on the day mentioned one Matthew Gilven of Westwell, together with John Fenner of Egerton returning homeward from Sandwich, where they had been together that day, rested themselves by the way at his house in

SOME EAST KENT PARISH HISTORY.

Ash. Having there tarried a while, one Richard Taylor of Staple, Elisabeth Gibbs, and one goodwife Hubbock, the wife of Thomas Hubbock of Elmstone, William Underhill of Stourmouth, who had been desirous to meet with the said Gilven and Fenner (for what intent he cannot say, and were informed by him that on the day detected if they came they might haply find them at his house), came in also. And salutations past on all part, (after dinner time) they all with one assent fell to singing of a Psalm; Fenner firstly in a brief prayer (*ex temp.*) desiring of God that they might all sing their psalm with understanding, or to that effect. And so after the psalm sung he (Bax) took a Bible and turned to the third chapter of the second epistle to Timothy, and showed it to the said Fenner, who taking it and read it and this deponent (thinking it to be a text directly opposing points of separation from the Church and the said Fenner a favourer of separatists) questioned with the said Fenner touching divers of the contents thereof, whose answer and discourse thereupon this deponent hath utterly (at least to speak of ~~them~~ directly) forgotten. And this he saith was all that was done for that day, each one of the presented persons departing out of this deponent's house, save the said Fenner, who lodged in the house that night (Gilven repairing to his father-in-law, William Solley's house in Ash, and there lodging the same night). And or the others he knows not, saving that the day, time, and place, aforesaid, the said Fenner of his own accord took the Bible and turned to the second chapter of the first epistle to Peter, and made some short exposition upon the fifth verse of the same. And the day following in the morning Fenner of purpose at the request or William Underhill aforesaid, tarrying to dispute with Mr. Huntley; all the persons mentioned in the schedule (Mr. Huntley excepted) hearing as it should seem beforehand of the said conference and disputation to be held, assembled altogether at his house aforesaid, together with the two ministers, the said Mr. Huntley, and Mr. Fellowes his curate, and then the two ministers fell to reasoning with the said Fenner and Gilven, sometimes jointly sometimes severally, about some tenets and positions which were presented and laid down by the said Fenner and Gilven in his (Bax's) presence, his wife, and all the said other persons, and in their hearing as he thinketh, many of whom said nothing at all, and some took not any notice at all of the passage. At which time and place he well remembereth diverse and the major part or number of positions contained in the schedule aforesaid were proposed by the said two laics by way of question only as he remembereth them, and much argument passed on each side upon the same, but what the conclusions of the several arguments, or any of them, were, he cannot

THE MAYPOLE IN THE STRAND.

answer, but in the breaking up and dissolution of the conference he well remembereth the said Fenner (in ironical, or jeering manner) uttered this speech, 'We would have eased Babel, but she would not be healed.' And thereupon these disputations (having lasted for some two hours together, or thereabout), break up and everyone went his way.

"And he (Bax) saith that for his own part he doth utterly disallow of, disclaim, and renounce, all and every such tenets and positions as are specified in the Schedule aforesaid, so held by the said Fenner and Gilven, and to which henceforth [*sic* *] himself so far as they disagreed with the rest of the laws of the Church of England; and indeed esteemeth them to be false and slanderous and will hereafter have a care that no such Conventicles or Conferences shall be held in his house, or himself be present in any other place, at the like again."

[George Huntley was rector of Stourmouth 1610-29, being deprived by the High Commission Court for refusing to preach a visitation sermon before Archdeacon Kingsley in 1626.]

* Some words are evidently omitted here.

[To be continued.]

THE MAYPOLE IN THE STRAND.

COMMUNICATED BY ETHEL STOKES.

AMONGST the royal warrants of the reign of William III. is the following:

Whereas our late royal uncle, King Charles II., soon after the burning of the City of London, issued out his royal proclamations to encourage and give liberty to all persons trading in provisions to vend and sell their commodities in all convenient places in and about the said city, by virtue whereof divers fishmongers that were burnt out of it came and resided in the broad place near the *May Pole in the Strand*, but after some time they all removed thence, except one Thomas Catchmead, who had a small shed adjoining to the conduit there, his losses by the said fire to the value of £7,000 having utterly disabled him to pay a fine and to remove to Fish Street, where he formerly lived, and our said royal uncle in consideration thereof, and for that it appeared by a certificate from the neighbouring inhabitants that the continuation of the said shed would be no annoyance, out of his princely compassion for his condition, was graciously pleased by warrant under his signet and sign manual bearing date the 24th day of March in the 23rd year of his reign, to give liberty and leave to the said Thomas Catchmead to

A HERTFORDSHIRE WHEEL-WELL.

continue in the said shed during his royal pleasure, without any disturbance, and the said Thomas Catchmead dying and leaving Sarah his widow and relict in a mean condition, she obtained a like warrant from the late King James, bearing date the 5th day of March in the 2nd year of his reign, for her continuance in the said shed during her pleasure. And whereas Elizabeth and Sarah Catchmead, grandchildren of the aforesaid Thomas and Sarah, have by their humble petition represented unto us that, their parents both dying very poor soon after the petitioners were born, they had no person to support them (being as yet both infants and not capable of supporting themselves) save only their said grandmother, who is also lately deceased, so that they now remain wholly destitute of any subsistence or livelihood towards their being brought up till they can be able to provide for themselves, and therefore praying us to grant them our royal licence to continue in the said shed during our pleasure, We taking the premises into our princely consideration, and having also received a certificate from the neighbouring inhabitants that the petitioners' continuance in the said shed will be of no prejudice or injury to them, are graciously pleased to grant the petitioners' request, and accordingly our will and pleasure is that none presume to molest or disturb them the said Elizabeth and Sarah Catchmead in the possession of the said shed, where we give them by these presents liberty and leave to continue during our pleasure. Given, etc., at Kensington, 8th February, 1699-1700.

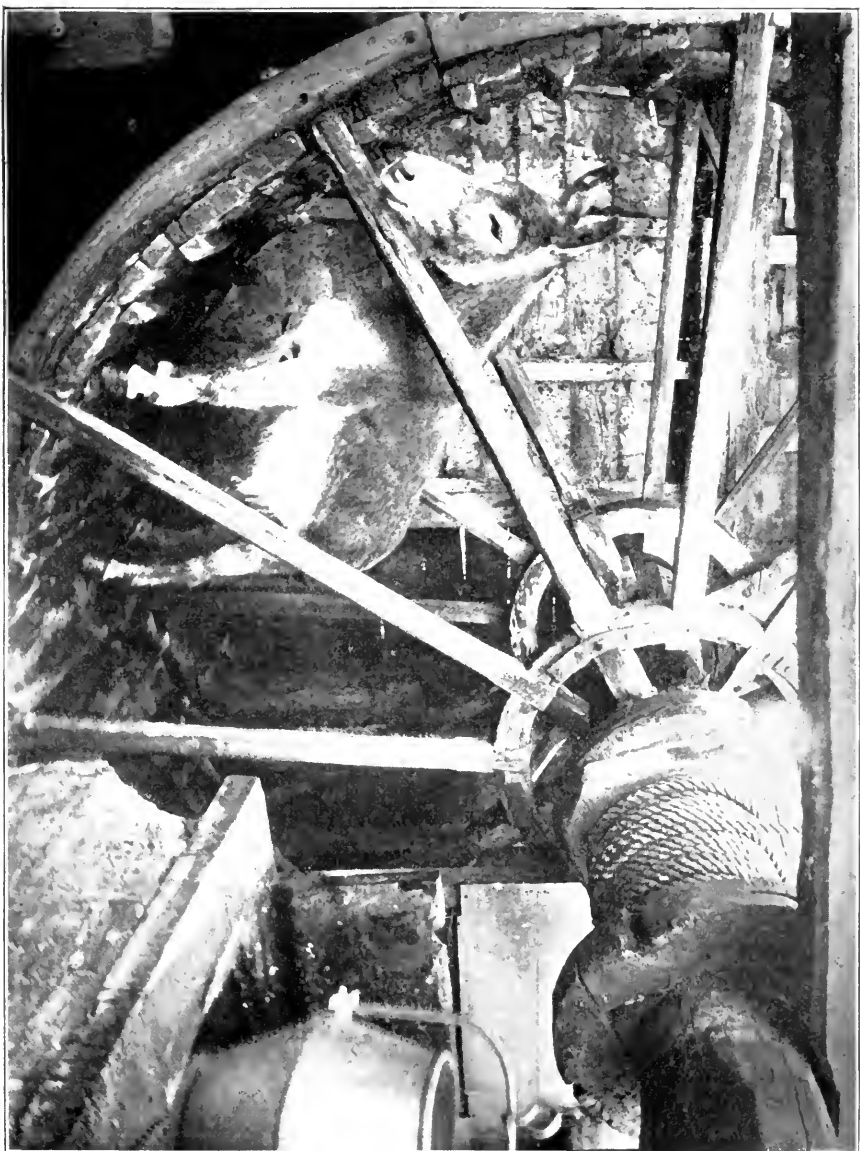
A HERTFORDSHIRE WHEEL-WELL.

By H. J. WOLFE.

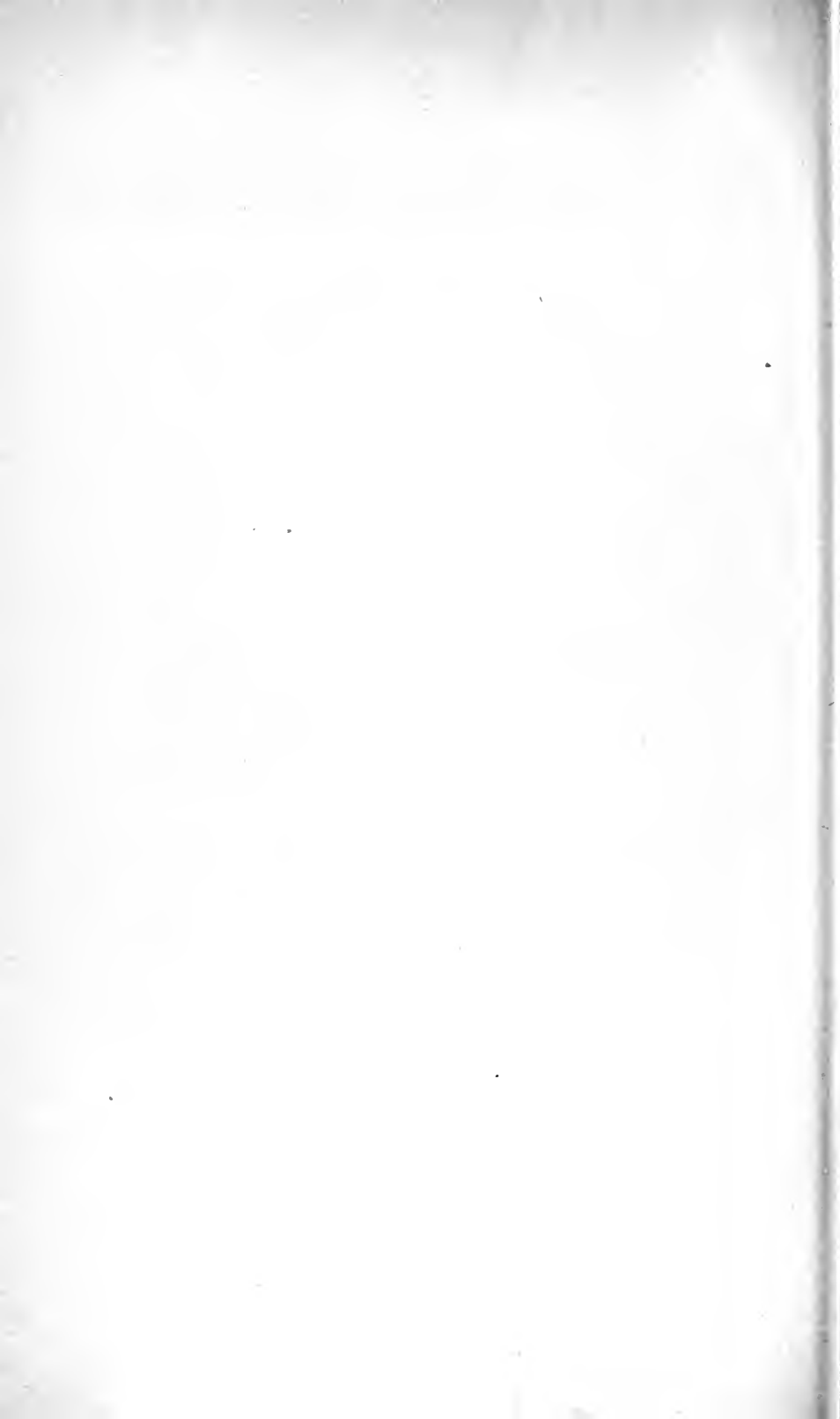
AMONG the interesting relics of Hertfordshire is the old wheel-well, worked by a donkey, at what was once the manor house of Aimables, now called Ameables Farm, situated about two miles and a half from the village of Harpenden. By the kindness of Mr. Sibley, the present occupier, I am able to produce a very good picture of it.

The farm being on rather high ground, the well is very deep, viz., 150 feet. The wheel is about thirteen feet in diameter; and, to see it slowly turning on its massive oak axle-beam while the donkey plods along, is an interesting sight. It takes the animal ten minutes or a quarter of an hour to draw up the eighteen-gallon bucket from the depths below.

As this forms the only water supply for the house and farm, it has become necessary to employ mechanical means for raising the water. It is, however, very satisfactory to know that the lord of the manor does not intend to have the old well and its wheel destroyed, and long may it stand as a relic of the past.



A Wheel-Well, near Harpenden.



HOBBAYNE'S CHARITY: WHETHER THE VILL BY THE NEW BRENT FORD WITHIN THE PARISH OF HANWELL IS ENTITLED TO SHARE IN IT.

BY MONTAGU SHARPE.

THIS question recently arose in the following manner:
1 to 5.—The District Council of Hanwell, desiring, under the provisions of the Local Government Act, 1894, to nominate four trustees in the place of the two churchwardens and two overseers (who, since 1612, have hitherto acted with the rector as official trustees in the management of this charity), obtained these powers by an order of the Local Government Board, dated October, 1896.

A question as to the date of retirement of these four trustees having arisen, the Council approached the Charity Commissioners, who, on April 18th, 1900, informed the Council, in reply to their letter of the 5th and to an interview on the 9th April, that their "attention had been drawn to the fact that the areas of the ancient parish and present urban district of Hanwell are not coterminous. "But inasmuch as the churchwardens must be regarded as appointed for the whole area of the ancient parish (*R. v. Marsh*, 5 A. and E., 468, and *Brenner v. Hull*, L.R., 1 C.P., 748), it follows that they are not appointed for an area coincident with that of a rural parish within the meaning of the Local Government Act, 1894, and cannot therefore be displaced under the provisions of Section 14 (2). In these circumstances the appointment made by the Council in 1897 of persons to be trustees in the place of the churchwardens was invalid."

When the ancient area became separated for poor law and ecclesiastical purposes the vill gradually dropped out of view, and so much so that it does not seem to have been referred to at the inquiry held by Mr. Good, when the present scheme of 1878 was under consideration, or by anyone else since, until its position was raised by the Commissioners' letter of 18th April.

When it was determined to have a School Board for Hanwell, the trustees desired that the grant of £60 per annum, hitherto given for elementary education, should be devoted to the purposes of secondary education by way of exhibitions, and they approached

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the Commissioners in February, 1900, with that object. In consequence of the letter of April 18th (*vide supra*) to the District Council, and bearing in mind the ancient area of the parish, the trustees considered that young persons from that portion of it now known as the township of New Brentford and Hanwell detached should not be excluded from competition for exhibitions, and the order of the Commissioners of November, 1900, as to exhibitions, included the whole of the ancient area of the parish.

The District Council having informed the trustees that they intended to communicate with them on the subject, the treasurer of the charity was requested by the trustees to further pursue the question, and to draw up a report, for they considered that the final decision on the question was one rather for the Law Courts, or the Commissioners, than for the trustees, but that it was their duty to obtain all possible light on the subject from their books and documents.

6.—HOW THE VILL BY THE NEW BRENT FORD AROSE.

Hanwell in ancient days consisted of 1,283 acres, of which eighty-four lay detached, between Ealing and Twyford Abbey. In shape the parish somewhat resembled the letter V. The River Brent bounds it on the north and west, and the Thames on the south.

Three ways traversed the parish from east to west. One ran parallel and close to the northern boundary, crossing the Brent at the Green Ford. The second ran from London to Uxbridge and onwards, leaving the parish at the Middle Ford. The third and most important ran close to the Thames, crossing the parish at its narrowest part.

This road was the great highway from London to Bristol and the West of England, and left the parish by the New Brent Ford, called "new" to distinguish it from the "old" Brent Ford, which was situated close by, and probably connected with the ancient ford across the Thames there.

Numerous travellers on horse and foot continually passed along this way, and must have often rested by the ford; first because it was subject to the tide, and secondly on account of the long stage across Hounslow Heath. As travelling was extremely perilous in those early days, it is easy to understand why some pious persons founded a chantry on the bridge and chapel of ease for the use of those passing along the highway. In the course of time, owing to the increasing traffic, we find that in 1280 a bridge was built close to the New Brent Ford, and as the vill seemed likely to prosper, it was created a separate manor called Bordestone, or

HOBBAYNE'S CHARITY.

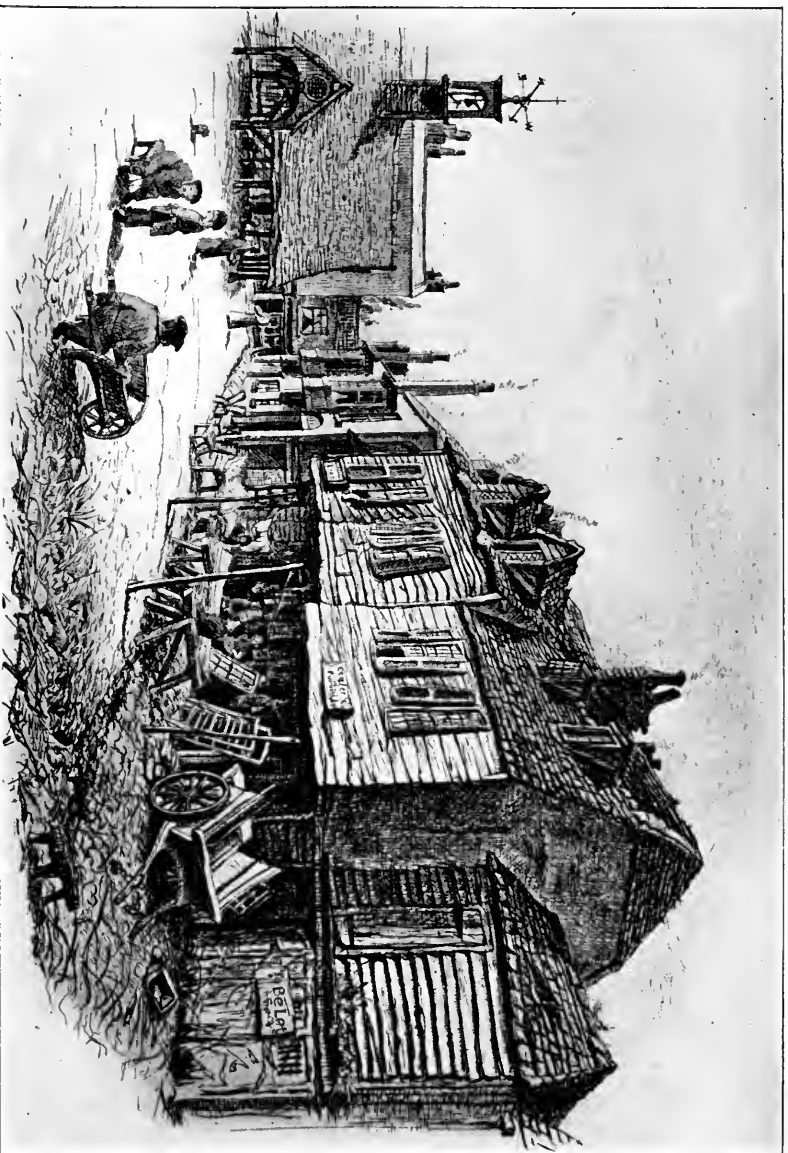
Boston. This manor was given to St. Helen's Priory, as was, in 1307, a charter to hold within the manor a market and fair hard by the highway, to which doubtless repaired travelling pedlars and chapmen and other vendors of cattle and goods. There also appears to have been a fishing industry established on the Thames near the mouth of the Brent. So from one cause and another we see why, in ancient times, bordering on this highway, a small vill or community came into existence at the southern end of the parish, situated two miles away from the mother church.

7 TO 11.—PARTICULARS AS TO THE ANCIENT PARISH OF HANWELL, THE VILL BY THE NEW BRENT FORD, AND HOBBAYNE'S CHARITY.

- 1086. Hanwell is mentioned in Domesday, and forms one of the smaller parishes of the county, and subsequently contained the two manorss of Hanwell and Boston. The latter manor consisted of 216 acres, and the chapel of St. Lawrence within it has been from time immemorial an appendage to the church at Hanwell. It is uncertain whether the chapel existed before 1189.
- 1281. By the provisions of a charter a bridge is built at the Brent Ford (Jews to pay a halfpenny each). The manor of Boston was probably subinfeudated out of that of Hanwell about this date.
- 1307. St. Helen's Priory, Bishopsgate, obtains a charter to establish a market within the manor of Boston at the instance of Queen Margaret.
- 1327. The church of Hanwell, with chapel of Brentford annexed, was rated at ten marks. (*Lysons*.)
- 1355. John de Thorynden instituted to Hanwell, with Brentford annexed. (*B. of Lon. Reg.*)
- 1484. William Hobbayne in his lifetime surrenders lands to godly uses. (*Hanwell Manor Roll*.)
- 1530. J. Redman bequeathed £4 16s. 4d. for a priest's stipend at New Brentford in order that that the Sacraments might be administered, so as to make it more easy for the inhabitants to attend the chapel there than to repair to the church of Hanwell, two miles distant, which adds to their travails, and so the aged and sick rarely go to the church of Hanwell.
- 1542. Thomas Cheyne, rector of Hanwell, served this chapel himself in 1542, the population being much greater than at Hanwell. (*Rev. G. Hennessy*.)
- 1544. W. Brittridge and others admitted feoffees of the charity lands.
- 1556. Queen Mary grants the advowson of Hanwell "cum capella de Brentford" to the see of London. (*Pat. Roll*.)
- 1570. Hanwell registers of baptisms, marriages, and burials, and chapel register of burials commence.
- 1573. Recorded on the rolls of the Hanwell Manor that Hobbayne

HOBBAYNE'S CHARITY.

- surrendered lands in 1484 to godly uses, viz., to be distributed amongst the poor and to other charitable works in the parish.
1573. Jeremye Hawley, esq., was admitted a feoffee of the charity. The register of the chapel at West Brentford records his death, with that of his wife and three sons: Jerome, 1572; Valentine, 1575; Thomas fil Jeremiæ, esquier; Linberis uxor Jeremiæ; and lastly the esquire, on 17th June, 1593. The Hawley family were of considerable importance, and were identified with the southern end of the parish. Jerome was lessee of the manor of Boston. In 1610 James I. licensed him to hold the market. There are five monuments to the family in the chapel.
1573. Sequestration of Hanwell cum capella de Brainforde to John and Thomas Wylkyn, parishioners, because John Longe, lately rector, does not officiate and has deserted and abandoned his parish. (*Vic. Gen. Huyck*, fol. 321.) Robert Braysher probably nominated first curate of New Brentford.
1575. John Longe resigned the rectory when there was a sequestration of Hanwell cum Brentford. (15 *Hammond*.)
1577. List of licensed curates for the chapel commences with John Peryn, clerk. (68 *Hammond*.)
- 1580-9. Average annual death rate within the chapelry, ten.
1603. Statute of 43 Eliz. passed for the relief of the poor in each parish, to be administered by the churchwardens and overseers of the parish.
1604. New feoffees admitted to hold the charity lands to the use of the parishioners of Hanwell.
1612. At an inquisition held concerning Hobbayne's Charity the jury find that the profits of the land have been employed for years past to the maintenance of the parish church, to relieve the poor, and other charitable works in the said *parish*. But the Commissioners for Charitable Bequests order the annual rent of £15 from Hobbayne's lands to go for the benefit of the poor of the *town* of Hanwell, though the jury found that this had been for the poor of the parish of Hanwell.
1614. New Brentford "Poor's Book" commences. Persons receiving the rate first termed "collectors" in 1625, "overseers" subsequently, then "collectors" for some time.
1615. New Brentford assessed to raise £20 and Hanwell £12, by the Sessions, for the County Jail. (*Middx. Records*.)
1618. Chapel register of marriages (chiefly by licence) commences.
1620. Chapel wardens' accounts contain several curious entries relating to profits raised by games for the relief of the poor. Inhabitants accustomed to have vestry meetings in a friendly manner. Common stock raised for the repair of the chapel, maintaining orphans, placing poor children in service, and defraying other charges, such as visitations, etc.: an account was to be rendered from year to year. A constable, overseers, and surveyor mentioned.



The Old Market Place, New Brentford.

The Three Pigeons Inn (1600) stands on the right. The Red Lion Inn (1445) on the left. Six protestants were burnt at the stake here, 14th July, 1558.



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1634. Payment to R. Warden, the constable of New Brentford, for conveying away witches.
1637. New Brentford assessed by the Sessions at 10s. weekly, and Hanwell 20s., for the plague.
1650. Presentment as to ecclesiastical benefices: That Brentford was a chapel of ease to Hanwell, two miles distant, etc.
1653. Rates raised in New Brentford by profits from celebration of sports. Chapel register of baptisms commences.
1654. Ordered by the Protector in Council that the minister intruded (?) should have £100 a year.
1657. Abriel Borfett, on appointment by the Protector and the intruded (?) rector of Hanwell, was admitted to the chapel of Brentford in the parish of Hanwell. (*Faulkner*.)
1663. Statute of Charles II., enabling towns and villages within large parishes to have their own overseers and to maintain their own poor where the parish could not enjoy the benefit of 43 Eliz.
1669. Schedule taken of what belonged to the chapel of New Brentford by the minister and chapel wardens.
1683. Second order by the Commissioners, varying that of 1612. Confusion of terms "parish" and "town."
1687. In the Hanwell registers the name of the residence of persons marrying is now set out; e.g., 1687 to 1698, there were six marriages of Hanwell and five of New Brentford persons. 1705 to 1715, Hanwell, thirteen; "New Brentford within the parish of Hanwell," twenty-nine. 1783, "of the chapelry of New Brentford in the parish of Hanwell," eight. 1785, ditto, twenty; Hanwell, one, etc.
1718. The fourth bell cast, with the names thereon of J. Le Hunt, B.A., and the two chapel wardens.
1723. The curacy became a distinct corporation, a grant from Queen Anne's Bounty having been obtained. Till that period the rector of Hanwell was accustomed once a month to perform divine service in Brentford Chapel, in virtue of his rectory of the mother church of Hanwell.
1747. New Brentford, having a portion of tithes settled upon it, became a parochial chapelry.
1793. Number of houses in Hanwell, 107.
1811. Population of New Brentford, 1,733; Hanwell, 803. (*Ret. H. of C.*)
1836. At the Tithe Commutation a rent-charge on the large tithes in New Brentford, value £60, was allotted to the rector of Hanwell.
1841. Population of New Brentford, 2,174.
1891. Population of Hanwell, 6,139; New Brentford, 2,069.
1898. Rateable value of Hanwell, £37,000; New Brentford, £13,000.
1901. Designation on letter-head, *re* Charities in New Brentford, from the Charity Commissioners, is "Middlesex, New Brentford in Hanwell."

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1901. In the "Clerical Directory" New Brentford is described as a district of Hanwell; similarly Old Brentford as of Ealing.*

12.—DOCUMENT IN CHURCH CHEST.

In a parochial document written in 1790 by James Clitherow, lord of the manor of Boston, entitled "An Explanation of the respective Rights of the Rector of the Mother Church of Hanwell and the Curate of the Chapelry of New Brentford, situate within the said Rectory and Parish, to the Tithes within the Chapelry," we read that "the chapelry or township of New Brentford, as it is variously called, consists of and is co-extensive with the manor of Boston with West Brentford, as now called, but formerly known by the name of Burston, and, in very ancient times, of Bordestone, a denomination probably derived from a border or boundary stone erected to mark out the line of boundary between it and the manor and parish of Hanwell (probably where the old tree called Gospel Oak now grows), of which manor and parish there is no doubt but it was formerly a part, till it was divided from it and made a distinct manor by King Edward I., about the year 1280, who gave it to the prioress and nuns of St. Helen's Convent in Bishopsgate Street, London.

"In Domesday Book Brentford is not to be found, but Hanwell in the hundred of Heletorne, now Elthorne, is, as being then possessed by the Abbot of St. Peter's, and the manor and church of Hanwell continued part of the possessions of that abbey till its dissolution . . .

"The manor and advowson of the rectory of Hanwell, the mother church, being vested in the Crown on the dissolution of the see of Westminster (which had been founded on the dissolution of St. Peter's Abbey), as well as the manor of Brentford by the Duke of Somerset's attainder, Queen Mary granted the former to Bishop Bonner and his successors in the see of London, cum capella de Brentford and all tithes arising therein, and Queen Elizabeth the latter manor to Robert Earl of Leicester . . .

"Till the augmentation of the chapelry by Queen Anne's Bounty took place, the rector of Hanwell used, once a month, to perform divine service in Brentford Chapel, in virtue of his rectory of the mother church of Hanwell."

13.—ACT TO REDRESS MISEMPLOYMENT OF LANDS, ETC., GIVEN TO CERTAIN CHARITABLE USES (43 ELIZ., C. 4).

Commissioners to make inquiry by a jury, and upon such inquiry, hearing, and examination, to set down such orders and decrees for such use of the charitable uses and intents respectively for which they were given, limited, and assigned by the donors and founders thereof, which orders not being repugnant to the orders of the founders, and shall stand good until undone by the Lord Chancellor as upon complaint shall order.

* In the future St. Mark's Church, Hanwell, will perhaps form the second incumbency in Hanwell.—M. S.

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14.—INQUISITION, 1612, RESPECTING HOBBAYNE'S CHARITY ESTATE.

3rd April, 10 Jas. I. The jury on their oath say :

1484. That at a court held at Greenford on 21st April, 2 Rich. III., William Hobbayne did surrender certain lands lying in Hanwell into the hands of certain feoffees, to hold them to perform the will of the said William Hobbayne.

1544. H. Millet surrendered to Wm. Brightridge and five others.

1573. That at a court held for the manor of Greenford and Hanwell on 6th May, 15 Eliz., it is recorded that Hobbayne did surrender unto the lord of the manor to godly uses, that is to say, to be distributed amongst the poor and to be distributed to other charitable works in the parish aforesaid.

Jerome Hawley, W. Brightridge, and seven others admitted feoffees.

That at the same court it seemed that William Brightridge was desirous that the premises and profits thereof should for ever thereafter be distributed amongst the poor of the parish aforesaid and to other charitable works there; to that only intent did William Brightridge surrender to the uses and intents aforesaid. New feoffees were admitted to hold the lands to the uses and intents aforesaid.

1604. That on 14th November, 3 Jas. I., the steward of the manor admitted certain persons to hold the lands to the use and behoof of the parishioners of Hanwell, to maintain the church there, and to relieve the poor of the same parish.

And the jury also say and present : That the profits of the land have been converted and employed for divers years now last past to the reparations and maintenance of the parish church of Hanwell, and to relieve the poor, and other charitable works within the said parish.

Fourteen signatures of jurymen.

(For later copy rolls see Section 20, *infra*.)

15.—DECREE, 1612, RESPECTING HOBBAYNE'S CHARITY ESTATE.

Recites the inquisition and finding of the jury, and adds that forasmuch as at the taking of the inquisition neither Hobbayne's will nor any other thing whereby his intention may be certainly known did appear to the court, and that the original uses of those lands, by comparing with the court rolls and other evidences, did plainly appear to be pious uses, that is to say, to the use of the poor of the said town of Hanwell, and other works in the town aforesaid, it is ordered that 40s. yearly be given by the churchwardens, overseers, and lessors of the poor for the time being within the town of Hanwell for the church of Hanwell; 13s. 4d. to the parson of the parish church of Hanwell for a sermon yearly in the parish church; £4 upon the needy poor of the

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said town of Hanwell, who by reason of age, infirmity, visitation of God, or sudden mischance shall be disabled to help and relieve themselves, and upon such poor people of the said town of Hanwell as shall frequent and repair to the church of Hanwell. Residue to the benefit of the poor and poor children of the said town of Hanwell. Eight of the inhabitants of the best degree in the town to be from time to time feoffees.

16.—DECREE, 1683.

Recites that the jury in 1612 found that the rents of the Hobbayne lands should be applied to the use and behoof of the parishioners of Hanwell, to maintain the church there, and to relieve the poor of the same parish. But as neither the will nor any writing was shown whereby Mr. Hobbayne's intention could be shown, the Commissioners did order as mentioned above. That in consequence of a charge that the charity had been misgoverned by misemploying the profits "for the relief of divers persons not duly qualified according to the said order," etc., a summons to hear the complaint was issued by the Commissioners. At the hearing it appeared that the accounts to the parish due had now been made up, and that the parishioners of Hanwell were well satisfied, and prayed that the trustees might be acquitted. And it was ordered that the twenty-two acres of land, let at £13, be vested in suitable and substantial persons, inhabitants of the town of Hanwell, the minister, churchwarden, and overseers of the poor for the said parish of Hanwell to choose them.

The trustees, minister, churchwardens, and overseers of the poor within the said town of Hanwell to yearly pay 40s. towards the parish church of Hanwell; to the parson 13s. 4d. for a sermon; if the £2 13s. 4d. be not required or so utilized, then to be given to the poor of the said town. Residue to placing forth or otherwise providing for the poor children of the said town, and for the better relief and maintenance of the poor inhabitants of the said town of Hanwell as shall frequent and repair to the said church of Hanwell on the Lord's Day, still having regard in the first place to making provision for the poor children.

Trustees to account yearly, in Easter week, to the churchwardens and overseers for the poor of Hanwell, after being passed by the parson of the church of Hanwell. Certain monies then to hand to be distributed, with the consent of the churchwardens of the said parish and overseers of the poor of Hanwell aforesaid, amongst the poor of the said town of Hanwell. And when trustees are reduced to two, the parson of the said parish, and churchwardens and overseers of the poor of the said parish, shall nominate not exceeding ten honest and substantial inhabitants of the said town of Hanwell for appointment as trustees at the Manor Court.

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17.—AN ACT (1775) TO EXCHANGE LANDS BETWEEN THE TRUSTEES OF A CHARITY ESTATE AT HANWELL AND W. AND H. BERNERS, ESQS.

Recites in brief the order of 1612, and that it was greatly to the advantage of the charity to exchange part of the trust estate for fourteen acres of land called Bitterns.

18 AND 19.—EXTRACTED FROM THE TRUSTEES' ACCOUNT BOOKS, VOLS. I. AND II.

1612, Aug. 9. This is the first payment recorded: "Whereof I paid by the consent of the churchwardens these of the parishioners of Hanwell: to Thomas Hoggerell and George Salab, towards their charges in law for recovering the aforesaid land, which was wrongfully kept from the poor, £2 1s.

"22 Aug. Paid Thomas Preest in his sickness, 10s."*

1615. Paid churchwardens towards repairing the church house wherein Eliz. King dwelleth, by a general consent of the parishioners, 40s.

1620. Paid unto the poor inhabitants of Hanwell out of Mr. Hobbin's gift.

Paid to the poor of this parish.

1622. Paid churchwardens to be given to the poor people of Hanwell.

Paid J. Wilkin 20s., to be distributed to the poor people of Hanwell at the Nativity of Christ.

1624. Delivered to G. Lidgold for the use of the poor and parish church of Hanwell.

1626. Disbursements for the poor of Hanwell.

1629. Given to six aged poor of the parish by me, J. Britheredge.

1736. Heading: "An Account Book for the use of the Trustees of Hobbin's Gift to the Poor of Hanwell according to the Decree of the Court of Chancery, 1612."

1786, April 13. Minute of trustees: "Resolved that the Rev. Dr. Glasse, who has taken Mr. Trebeck's house in Hanwell, and is thereby become a parishioner, and James Clitherow, junior, of Boston House in this parish, be added to the seven before-named inhabitants" to be admitted as trustees at the Court Baron.

1801. On the last page: "A copy of an old survey found among the papers, almost obliterated by age and damp—a survey of Mr. Hobbin's land given to the poor of the parish of Hanwell, taken 6th Sept., 1686." Here follows the account of the land.

RECITALS, ETC., IN LEASES GRANTED BY TRUSTEES.

1669. H. Hodges and other feoffees in trust for the poor of Hanwell, being the gift of Wm. Hobbins to the poor of Hanwell, yielding

* The above were prior to the date of the decree.—M. S.

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- at or within the porch of the church of Hanwell the sum of thirteen pounds. Paid by Thos. Soulsberrie, husbandman.
1693. H. Hodges, Wm. Pope, and other feoffees in trust for the poor of the parish of Hanwell, lease a cottage and twenty acres, being the gift of W. Hobbins to the poor of Hanwell, to T. Rows, at £13, payable at the Feast of the Annunciation of the Virgin Mary and St. Michael the Archangel.
1713. H. Hodges and other feoffees in trust for the poor of the parish of Hanwell to T. Rows, in similar terms.
1776. James Clitherow of Boston House, Middlesex, Wm. Cuthbertson of Boston Lane, and others, trustees for preserving to the poor of the parish of Hanwell the benefit of a certain charity heretofore given by Wm. Hobbins and pursuant to trusts granted and appointed by a decretal order of the High Court of Chancery, lease to Wm. Stevenet.
- James Clitherow of Boston House in the county of Middlesex, and others, trustees in similar terms, lease to Anthony Martin.
1796. James Clitherow of Boston House in the county of Middlesex, and James Clitherow the younger of the same place, and other trustees, in similar terms lease to Anthony Martin.
1805. James Clitherow of Boston House in the county of Middlesex, and James Clitherow, junior, and others, trustees for preserving to the poor of the parish of Hanwell the benefit of a certain charity heretofore given by Wm. Hobbins, lease to Elizabeth Stevenitt.

20 AND 21.—FURTHER COPY OF COURT ROLLS—GREENFORD AND HANWELL.*

(See Section 14, *supra*.)

1633. Admission of certain trustees ad opus et usum parochianon de Hanwell, ad mantenand ecclesiam ibi et ad relevando pauperos ejusdem parrochio.
1718. Admission of certain trustees to hold in fiducia p. pauperibus et ecclesia de Hanwell.
1757. Two of the surviving trustees, appointed in 1718 in trust for the poor and church of the parish of Hanwell, surrendered, and James Clitherow of Boston House in the said parish, with others, was admitted.
1786. Recites the Act exchanging lands which vested the new lands in James Clitherow of Boston House, in the parish of Hanwell, and other trustees of the charity.
1808. Recites that James Clitherow of Boston House, near Brentford, in the county of Middlesex, and other trustees late of Hanwell, surrendered to the use of the said James Clitherow, the Right Hon.

* In the order of 1612 and 1683 new trustees are to be chosen from substantial inhabitants of the town of Hanwell.

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Henry Alexander Macdonald, Lord Chief Justice of the Exchequer, and others, all of Hanwell.

1837. The homage jury found that James Clitherow of Boston House, Hanwell, and others, were surviving trustees.
1871. Sir A. Spearman, bart., of the Spring, Benjamin Sharpe of Hanwell Park, E. J. Stracey Clitherow of Boston House, Brentford, and others, were admitted trustees for the poor and the church of the said parish of Hanwell.
1885. Enfranchisement of the charity lands in trust "for the poor and the church of the parish of Hanwell."

22.—SCHEME OF 1878.

Mr. Good, the inspector, reporting on Hobbayne's Charity to the Charity Commissioners in November, 1875, writes:

According to the inquisition and decree of 1612 the rents and profits "are to be distributed amongst the poor and to other charitable works in the parish . . . any surplus to the poor and poor children of the parish." Disputes having arisen, a further decree was obtained in 1683, in which the first decree was recited, and which contained similar directions, "with the addition of a direction for placing forth or otherwise providing for the poor children of the parish . . ." The selection of the recipients for the benefit of the charity is made from the most necessitous poor, irrespective of their religious opinions . . .

1878. New scheme, entitled "William Hobbayne's Charity in the Parish of Hanwell in the County of Middlesex," and sealed 26th of March.

23.—STATUTES, CASES, ETC.

1602. 43 Eliz., c. 2. Churchwardens of every parish, and four, three, or two substantial householders . . . under seal of two justices, shall be called overseers of the poor of the same parish, for setting to work such persons having no means to maintain them, to raise stock . . . to set the poor on work, and sums of money for relief of the lame, impotent, being poor and not able to work, and for putting out children to be apprenticed.

At that time there were several places parishes by reputation, that is to say, parochial chapelries entirely independent of the mother church as to Sacraments, and they were held to be parishes within the Statute. (*Nicholas v. Walker*.) But they must have appeared to have all parochial rights, and therefore entirely independent of the mother church. It is a question of evidence whether the places are distinct. (*Rudd v. Foster*.)

1842. In *Price v. Quarrell*, 12 Ad. and Ellis, p. 791, the court was asked whether the five chapelries within the mother parish at the passing of the Statute of Eliz. were reputed parishes or not, and whether they were then ecclesiastically separate from, and wholly independent of, the mother church. Held that in the documents of 1331 and 1585 they

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were denominated chapelries, with chapel wardens; they had not therefore acquired the title of a parish by reputation. Each chapelry had separately maintained its own poor since the Statute of Eliz. Curates were appointed by the vicar of the mother church. Chapelries were described as annexed or dependent, belonging to, and so were not ecclesiastically separate or wholly independent of the mother church. Evidence of antiquity very material in such cases.

1662. 14 Chas. II., c. 12. By reason of the largeness of some parishes they cannot reap the benefit of 43 Eliz. The poor and needy are therefore to be maintained within the several and respective townships and villages wherein they inhabit or are settled according to the meaning of this Act. Two or more overseers to be appointed, as under 43 Eliz., within every township or village, to execute the Acts for the relief of the poor.

Unless a parish cannot have the benefit of 43 Eliz. the above provision does not apply, notwithstanding an acquiescence for years. (*R. v. Middx.*, 1 Bott.)

24.—LEGAL MEANING OF "PARISH" AND "TOWN," ETC.

A parish is that circuit of ground which is committed to the charge of one parson or vicar or other minister having cure of souls. *Parochia est locus in quo degit populus alicujus eccles.* (*Jeffries' Case*, 5 Rep.) As a parish is an ecclesiastical division, so the persons who bear the chief authority in a parish as such, viz., the rector, vicar, or perpetual curate, and the churchwardens, are also of an ecclesiastical character. (*Stephens' Com.*) Tithings, towns, or vills are of the same signification in law. (*Blackstone.*) *Villa est et pluribus maisonibus vicinate et collate ex pluribus vicinis.* (See 171, *Coke upon Litt.*)

A place cannot be a town in law unless it hath, or in times past had, a church and celebration of divine service, Sacraments, and burials, which to have, or to have had separate to itself, is the essential distinction of a town, according to Sir E. Coke.

Chapel wardens in a township are not *ex officio* overseers. (*R. v. York*, 6 A. and E.) [*Sed quare*, Were the churchwardens of Hanwell *ex officio* overseers within the township if they had chosen to act as such? Churchwardens, till 1894, were overseers by virtue of their office.—M. S.]

1889. 52 3 Vict., c. 63. In every Act passed *after* 1866 "parish" shall mean, unless the contrary appear, a place for which a separate poor rate or separate overseer is or can be appointed.

1894. Local Government Act. Parochial charity means a charity the benefits of which are confined to the inhabitants of a single parish, or of a single ancient ecclesiastical parish divided into two or more parishes.*

* When the benefits of a charity extend to more than one parish, the powers of a district council (to elect certain trustees) under Section 14 (2) and (3) will be exercisable by each council concerned.



Hanwell Park, formerly the residence of Montagu Sharpe, Esq.



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25.—APPORTIONMENT OF CHARITIES.

The court has power to apportion gifts between the part of the parish left and the separate parish or chapelry. (52 Geo. III., c. 101; also 8 and 9 Vict., c. 170, s. 22.) See also Division of Parishes Act.

26.—MEANING OF THE WORD "TOWN" IN THE KENSINGTON CASE.

Charitable gifts, apportionment between district parish and remaining part of parish. (L.R., N.S., xxii., p. 281.)

In 1629 Lord Campden bequeathed £200 for the benefit of the "poor of the town of Kensington," and in 1643 Lady Campden bequeathed £200 to trustees being parishioners and to churchwardens of the parish church for the relief of the poor "within the parish of Kensington."

The trustees contended that a gift for the town was not a gift for the parish.

The Master in Chancery in his report cited leases by persons who stated that they were trustees for the parishioners of Kensington of Lord Campden's bequest, and stated that in 1629 there was a place called the town of Kensington, that there was a town called Kensington situate in St. Mary Abbott's, Kensington, and St. Margaret's, Westminster—it was not a market town—and that the town of Kensington had not any known or defined metes or bounds to distinguish it from other parts of the parish of Kensington.

Parker, V.C., held that Lord Campden gave money "for the benefit of the poor of the town of Kensington" as the churchwarden of the parish of Kensington from time to time shall think fit to establish—that "town" is a word in a case of the kind of more or less vague and doubtful meaning; for 200 years the will has been construed as having a larger signification. Throughout the deeds the words "town" and "parish" were used, I will not say synonymously, but very loosely. I think, then, that it is impossible to come to any other conclusion, seeing that the word "town" is a word of flexible meaning, and that under Lord Campden's will the benefits are applicable in the same way as the property devised by Lady Campden.

27.—GENERAL REMARKS.

(1) It appears that William Hobbayne was living in 1484, when he surrendered his land for such pious uses as he might appoint by his will, and it is not known how long he subsequently lived. It is but a natural inference to suppose that he indicated, and perhaps supervised during his lifetime, the charitable uses to which the rents were to be applied. After his death there is no evidence to show that any other uses or limitations were made of the rents, other than those declared to in 1573 by Brightridge in the administration

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of the estate by the feoffees, who, as the manor rolls show, often continued in the same families.

(2) Hobbayne's will (if he made one) has never been found. In 1804 the then trustees had a search made by J. Hewlett of the Common Pleas Office, record expert, who reported that he had carefully searched the Archbishop of Canterbury's books from 1383 to 1540, and those of the Bishop of London from 1418 to 1522, but without result.

(3) The Commissioners intervened in 1612 because the land "was wrongfully kept from the poor." Possibly some of the rents were not paid over by the tenants, and so were withheld from the poor, but not necessarily from the poor in any particular portion of the parish.

(4) The manorial roll is silent as to the uses of the rents in 1544, when a surrender was made to new feoffees, and does not mention an earlier surrender when H. Millet was appointed.

(5) But it was recorded in April, 1484, that the surrender then was to be to such uses as Hobbayne should appoint by his will; and eighty-nine years later, that they were godly uses, viz., that the rents were to be distributed amongst the poor and to other charitable works in the parish. This was testified to before the manorial court in 1573 by William Brightridge, who was the surviving feoffee out of six others admitted in 1544.

Brightridge doubtless never saw Hobbayne, but as Brightridge was probably born early in the sixteenth century he must have known persons who were acquainted with Hobbayne and who were familiar with his intentions, and he was therefore well qualified to speak as to the uses to which the charity rents were to be applied.

(6) So in 1573, when Brightridge, the last remaining trustee, was getting an old man, he was naturally anxious, in those troublesome times, to see that the uses of this charity were properly recorded on the manor roll, and it was recorded (1) that Hobbayne's surrender was for godly uses, which were defined as meaning a distribution amongst the poor and other charitable works in the parish. (2) That Brightridge was desirous that the profits should for there ever after be so distributed, and to that intent only did he surrender the lands. (3) That Jeremiah Hawley, esq., and seven others were admitted feoffees to those uses and intents.

At the surrender in 1604 we find a fuller record of the meaning of the words "other charitable works," for nine feoffees were then admitted to hold the land to the use and behoof of the parishioners of Hanwell, to maintain the church there, and to relieve the poor of the same parish.

(7) Now this Hawley was an esquire and a man of property

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(possibly a justice, as several of his descendants were), identified with the vill by the New Brent Ford at the southern end of the parish, and one who would be likely to see that the poor in his part of the parish shared in the parochial charity.

That infirm poor persons lived in that part of the parish is shown by the terms of Redman's bequest in 1529. Redman pitied them because of the trouble they experienced in attending the services at Hanwell Church, and *à fortiori* in Hobbayne's time, forty-five years earlier, they were walking over to the church.

(8) Stress has been laid on that portion of the order of 1612 which relates to the poor of the town of Hanwell, pointing out that one of the qualifications for poor people benefiting, being that they should repair to the church of Hanwell, and it is argued from these words that it was clear that the Commissioners did not consider that Hobbayne intended the New Brentford poor to share in his charity. I submit that the inference is entirely the other way, and that the Commissioners either had no evidence laid before them, or ignored the fact that the poor of New Brentford were (*vide* Redman's bequest) in the habit of repairing to the church of Hanwell eighty-three years previously, viz. in 1529. The true inference surely is that in Hobbayne's time, and also in earlier days, when the influence of the vill of New Brentford was even less felt, the use of the chapel there was only casual, the parish church of Hanwell being regularly used by all the parishioners.

(9) To resume. Thirteen years after Redman's bequest we find the rector of Hanwell, in 1542, trying to save his New Brentford parishioners so long a walk, because he served at the chapel of ease, for there were more parishioners living around it than in the vicinity of the parish church (Section 8). It is therefore clear that in those days, which would cover Hobbayne's time, that the words "parish of Hanwell" must have had only one meaning for all purposes, viz., that it included the whole of the area of the ancient parish. We see (Section 24) that a parish is that circuit of ground which is committed to one parson having cure of souls.

(10) In those perilous church times from 1527 onwards, matters, as elsewhere, had not run smoothly in Hanwell, for in 1573 there is a sequestration of Hanwell cum capella de Brain forde because the rector does not officiate and has abandoned his parish. Shortly afterwards the rector resigns the living, and probably the new rector thought it better to establish a curate for New Brentford, and so from 1577 we find that a curate, subject to nomination by the rector, was regularly licensed to the chapel (Section 9).

Thus the first ecclesiastical district in the ancient parish of Hanwell may be said to have had its commencement in 1577, but

HOBBAYNE'S CHARITY.

the district was not completely separated till 167 years afterwards.

(11) In 1539, after the dissolution of the monasteries—institutions which had done much towards assisting the poor—the question of poor relief became of increasing importance, and, after a previous attempt by Parliament, the great Statute of 43 Eliz. was passed, which laid the foundation of our modern poor laws. Greene, the historian, writes: “Ever since the Statute of Labour in 1353 labour troubles were going on, effective in creating a mass of pauperism for later times to deal with.” It is probable that the separate commercial and agricultural interests in the parish were slowly dividing it, and rendering necessary in the eighteenth century a double ecclesiastical and civil administration, and that the justices early in 1600, when giving effect to the new poor law, considered, rightly or wrongly, that the vill by the New Brent Ford had by then sufficiently become a “parish by reputation” to permit them to allow it to have its own overseers and to maintain its own poor people, apart from the remainder of the parish. Accordingly we find from the New Brentford register that in 1614 it possessed its own overseers, for poor law purposes and from that time its separate civil existence commenced, for the “want of benefit” mentioned in 14 Chas. II. could never have arisen in so small a parish as that of ancient Hanwell (Section 23).

(12) From the absence of description of persons on the early Hanwell church registers from 1570 and onwards, it is impossible to ascertain how many New Brentford inhabitants continued to utilize the services of the rector at the parish church after the institution of a curate in 1577 at the chapel of ease. Marriages in 1618 at the chapel, from its register, seem principally to have been held there by licence. But directly descriptions appear in the church register we find that numbers of New Brentford persons were married in the eighteenth century at the parish church (see Section 11). The probable explanation of this is, that the chapel was not licensed for marriages prior to the Marriage Act, 1836, 6 and 7 Wm. IV., c. 85, or under the provisions of 58 Geo. III., c. 45, or 1 and 2 Wm. IV., c. 38.

(13) If the initial stages of the first ecclesiastical division of the ancient parish from under one cure of souls were only commencing about 1577, and the first civil division about 1614, when the word “parish” for the first time had a different signification when used for poor law purposes, then in Hobbayne’s time, and in 1544, 1573, and 1604, the term “parish of Hanwell” could only have meant the ancient area down to the Thames.

[To be continued.]

REMARKS ON THE CROMWELLIAN SURVEY OF CHURCH LIVINGS IN MIDDLESEX.

BY THE LORD BISHOP OF BRISTOL.

THE Survey of Church Livings in Middlesex in the time of the Commonwealth, as published in ten numbers of the "Home Counties Magazine," covers seventy-nine places. An index of the names is appended to this notice: the references are to the volume and the first page of each article.

It will be seen that the state of things, though ecclesiastically chaotic, was less chaotic than we might have supposed. There are plenty of evidences of severity of treatment, but a civil war cannot be carried on in a perfectly amiable manner. The point which comes out most clearly is that the old names,—parsonage, rectory, vicarage, donative, cure of souls,—and the old payments, and the old abuses of lay impropriations, went on as usual, and thus the way to restoration was kept open and easy. The machinery was kept technically alive. The lesson is not altogether without value that even in that cataclysm tithes went on being payable and for the most part being paid.

A few examples are given here in brief, as illustrations:

HAMPSTEAD.—Lord Camden paid for life to the minister £50 a year, according to agreement with the State upon compounding his delinquency. The minister had £32 13s. 4d., payable to the ministers for ever as a moiety of the impropriation of Woodhorn, in Northumberland. The vicarage house and garden was worth £5. The Commissioners conceive the maintenance for the minister too small, being but £87 13s. 4d., he having great charge of children. Lord Camden had in great tithes about £450 and petty tithes £10, out of which he paid the £50.

MARYLEBONE AND PADDINGTON.—In each case the Commissioners were agreed that one church and one minister would well serve the whole, and he should have £100 a year. Both the churches should be pulled down and made one and set on Lisson Green.

SAVOY.—The Commissioners conceive that a parish church called St. Mary le Strand was pulled down by the Duke of Somer-

REMARKS ON CHURCH LIVINGS, 1650.

set under Edward VI., on promise to build a better; but being put to death he was prevented, and so the Chapel of the Savoy was used for Communion and all the ordinances of the Church. Mr. John Bond is master of the hospital of the Savoy, a godly, preaching, and painful minister, who hath for these seven or eight years preached each Lord's Day in the morning. The minister who officiates and preaches in the afternoon is Mr. Robert Garret, a very godly and painful preacher, who receives only the contributions of the congregation, amounting unto about £25 per annum.

GILES IN FIELDS.—One parish church, sufficiently big enough to hold the parishioners. The yearly means for the minister is altogether uncertain, coming in by casualties, as christenings, burials, and marriages, with the oblations or Easter book; in all about £56. The tithes, if they could be got, £5; but there is not received above £3 10s. Mr. Moleyns is an able and godly minister. We need neither church nor chapel to be built, more than is.

ISLEWORTH.—One parsonage, belonging to Henry Mildmay, esq., leased from the late Dean and Chapter of Windsor, with seven years to run; worth about £135 5s. Mr. Samuel Rowles is our present preaching minister, and hath our vicarage by consent of the parishioners, and the profits thereof for his salary, about £30.

TWICKENHAM.—This parsonage also is in Mr. Mildmay's hands. One Mr. Thomas is deputy minister, settled and chosen by the parishioners, diligent in observing all commands of Parliament, and hath for his salary the profits of the vicarage, which amount to about £55 per annum.

TEDDINGTON.—One rectory appropriated and one vicarage which is donative and hath no cure of souls. By letters patent in the reign of Queen Elizabeth the rectory was granted to John Hill and his heirs, and William Hill is still owner; worth about £50 per annum to him. There is only £6 13s. 4d. per annum for the vicar, which Mr. Hill pays out of the parochial tithes.

COWLEY.—One parsonage house and twenty acres of glebe land, which, with great and small tithes, if duly paid, we conceive to be worth about £70 per annum; and Mrs. Francklyn, having the right of patronage, conferred the same upon Mr. William Beare, the present preaching minister, who has all the aforesaid for his salary.

REMARKS ON CHURCH LIVINGS, 1650.

WOXBRIDGE.—We have a chapel of ease in our populous market town, without presentation, above a mile from our parish church of Hillingdon, which church is not able to contain the multitude of people belonging to our chapel if they should repair thereunto. The maintenance within our town, arising out of orchards and other petty tithes, amounts not to above £8 per annum, by which means we are altogether destitute of a settled preaching minister.

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THE LESSER RELIGIOUS FOUNDATIONS IN BERKSHIRE.

[Concluded from p. 232.]

CHANTRIES existing in parish churches, and founded merely for the saying of masses for the repose of souls, were plentiful in Berkshire. At Reading, in the church of St. Lawrence, was the Jesus Chantry, founded, with licence of Henry VII., by the mayor, or the master of the guild of St. Lawrence, and the churchwardens of that parish, to say daily service in the said church. After payment to the chantry priest, and other outgoings, the balance of its revenues was employed in finding "certain clerks there." In 1548 Richard Adene,* aged thirty-nine, was the incumbent of the chantry, which possessed, amongst other goods, a chalice weighing twenty ounces. Another foundation within St. Lawrence's Church was that of a stipendiary priest, founded by John Clamperd, citizen and haberdasher of London, and Thomas Justice, clerk, who gave a sum of money to the guild of St. Katherine, "appertaining" to the Haberdashers' Company of London, and bound that fraternity to pay yearly £7 for finding the said stipendiary; the mayor of Reading was, out of this sum, to have 6s. 8d. yearly for his pains in riding to London to get the money.

An obit of the value of 20s. was, by the will of Henry Kelshawe (made in 1498), directed to be kept in this church; the money was mainly charged on the founder's property in Hampshire; 10s. was to go yearly to the poor and 10s. for the obit. According to the 1548 return there were 1,000 houseling people dwelling in St. Lawrence parish, and the vicar had no assistance: it was suggested that the King, who was "parson," should augment the vicarage.

Cole's or Colne's Chapel, in St. Mary's Church at Reading, had been founded by Thomas Colne, with the licence of King Edward

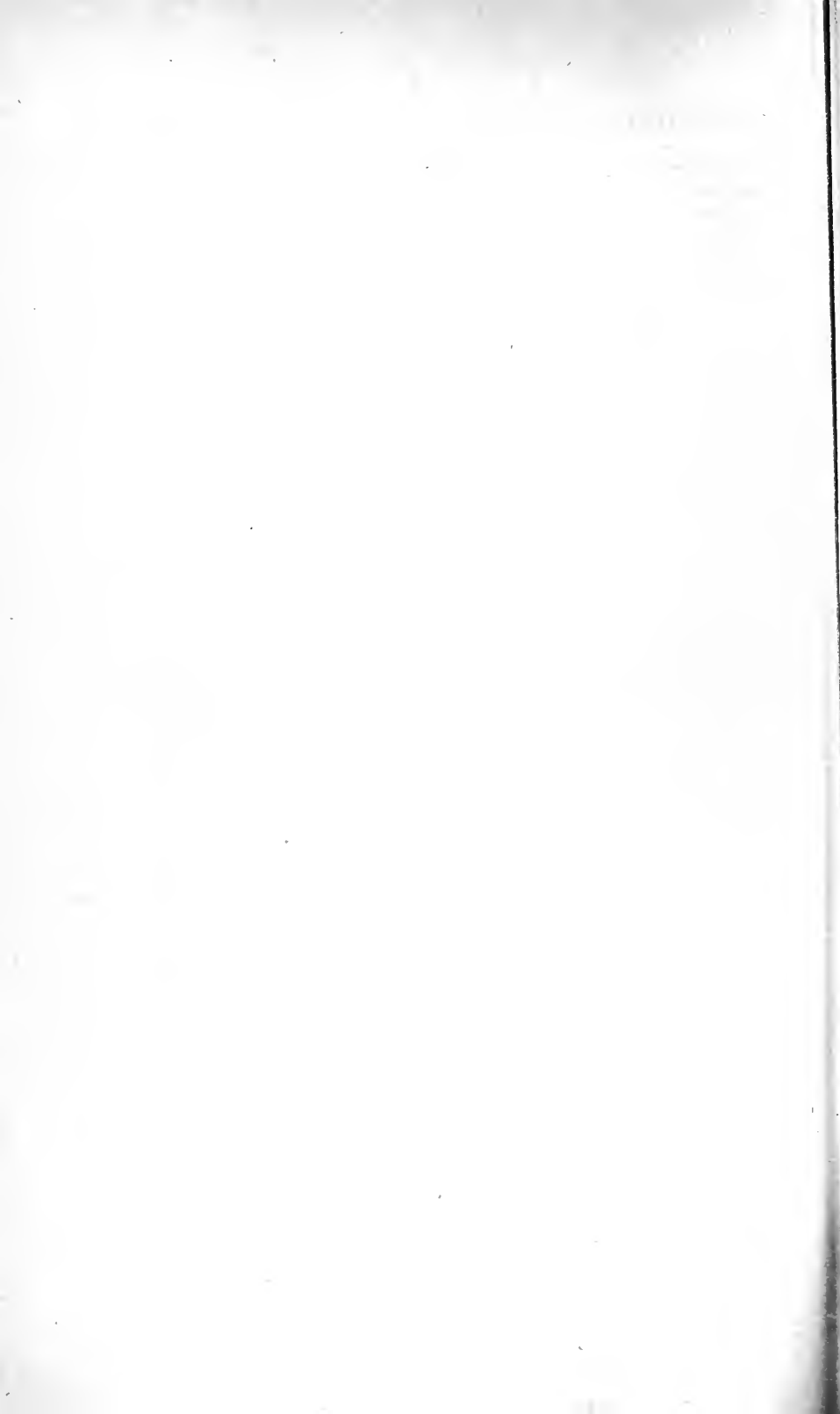
* He was also chaplain of a free chapel in Wallingford.



Alexander Pope's House at Binfield.



Chantry priest's house at Childrey.



BERKSHIRE CHANTRIES.

III., to find a priest to say daily mass within the said chapel; this was not observed in 1545. It is not stated when it was discontinued.

The 1548 return gives the incumbent as Richard Turner, clerk, "chaplain to the Bishop of London"; his age was fifty-four. He is described as "not apte to keep cure, and yet is vicar of Hillingdon." This is an interesting note, for Newcourt only "supposes" Dr. Turner to have been vicar of Hillingdon. He it was who assisted in making the Concordance of the Bible, and who, to avoid the Marian persecution, fled to Germany, where he died in 1558.

Another chantry, already extinct in 1545, was the Englefield Chantry in St. Giles, Reading. The founder was unknown, and it had been dissolved without licence since 4th February, 27 Henry VIII.

At Newbury, within the chapel of Our Lady in the parish church, was Our Lady's Chantry, founded by Richard of Warmington, "sometime parson of Newbury," and other inhabitants. Here was also Bullock's Chantry, founded by Robert Bullock, and without royal licence, served, since 4th February, 27 Henry VIII., by the parson of Newbury. Another chantry in Newbury Church was Wormestall's, founded by Henry Wormestall.

Within the parish of Binfield was Brooke's Chantry, founded by Robert Brooke, esq., to find a priest to pray for the soul of his father, Sir Richard Brooke, knight, and all christian souls. The priest's stipend was charged upon the manor of "Binfield, *alias* Draper's," which was, in 1545, in the King's hands by an exchange between Henry VIII. and John Leigh, esq. Since that exchange there had been "no prest there syngynge as he ought to doo." The 1548 return states that this chantry had been dissolved since 4th November, 2 Edward VI., by John Leigh, esq., who had parted with the whole manor to the King. The later return mentions the existence of obits and lights within the church.

At Clewer Our Lady's Chantry was founded in the parish church by Bernard Brooks, to have a priest to perform the divine offices for the soul of the founder. In 1548 there had been no incumbent of this chantry for two years, and the possessions were in the hands of the churchwardens. There were also lands given for the support of a light in this church.

In the parish church of Bray was Our Lady's Chantry, founded by Sir John Norres, knight; its object is not stated. The balance was paid to William Stafferton for his stipend, and towards the repair of the chantry property. The return of 1545 mentions that there were within the parish 700 houseling people, and no priest but the said chantry priest; in 1548 the houseling people were stated to

BERKSHIRE CHANTRIES.

be 740, who were "very scattered." William Stafferton, clerk, was incumbent, aged sixty-seven; he was unable to serve the cure, but had also the benefice of "Remnams," in the same county, value 14*d*. The 1548 return mentions an obit and light within the church, and states that there were in the parish two assistant priests, towards whose salary the King, "being . . .," allowed yearly £5. The vicar paid the surplus.

Our Lady's Chantry within the parish church of St. Lawrence in Hungerford had been founded in 1457 by John Norres, John Tokhyll, and William Horshill, burgesses of Hungerford, to find a priest to say divine service in the said church. This, in 1545, was "duly observed." Trinity Chantry in the same church had been founded, as was reported, by "the late Lord Hungerford."*

Within the parish church of Lambourne—where, as we have seen (*ante*, pp. 38, 40), there was a chantry school and almshouse—was the chantry of Our Lady, founded, according to report, in 1548 by the ancestors of John Isbury, to have there a priest to pray for the founders' souls and to say daily service, "with other exeques"; this was duly observed. The chantry property was worth £8 18*s*. 2*d*. a year; 17*s*. 9*d*. went to the King for tenth, £7 to the chantry priest, and the balance was spent in repairing the chantry property. In 1548 Edmund Androwes was the incumbent, sixty years of age. The chantry possessed a chalice weighing eight ounces. There were also certain obits and lights maintained in Lambourne Church.

At Childrey—where (*ante*, pp. 34, 40) there was a school and almshouse in connection with the chantry of the Trinity and St. Catherine—there was also, within the parish church, Our Lady's Chantry, founded by royal licence in 40 Edward III. by Edmund, or Edward, Chyldrey, to have a priest to say divine service in the said church, which, in 1545, was duly performed. The property of this chantry was worth £7 6*s*. a year, of which sum 14*s*. 7½*d*. went to the King for tenth, and the balance "towards the lyvvyng" of William Huchyn, the chantry priest; the 1548 return gives his age as fifty-five.†

The total value of the property of the lesser religious foundations

* The last Lord Hungerford was executed for various abominable crimes in 1541; the person referred to is, more probably, the Lord Hungerford who forfeited his honours in 1461.

† It should have been stated (*ante*, p. 38) that, according to the 1548 return, the Almshouse charity, in connection with the Trinity Chantry, was founded by the will of William Fettiplace in 1526; that part of the revenues went to the relief of the poor in an almshouse at Wantage; part to the relief of poor scholars at Queen's College, Oxford; 6*s*. 8*d*. to the repair of the bells at Childrey; and the like sum to the parish clerk "for ringing the curfewe bell every night of the year." The chantry had a chalice weighing eleven ounces.





Binding of a copy of Eikon Basilike given by Edmund Cole,
of Warden's Hall, probably to an Essex church.

A COPY OF THE "EIKON BASILIKE."

of Berkshire existing in the reign of Edward VI. was £2,322 4s. 8½d.; of those suppressed since 27 Henry VIII., £20 os. 5d. The rents charged upon that property was £47 odd, and the tenth payable to the King came to nearly £173; £34 2s. 6½d. of the issues of the property went to the support of schoolmasters; 40s. to poor scholars at Oxford; £68 11s. 3d. for the relief of the poor; and £27 13s. 11d. was expended on the up-keep of bridges, roads, etc. Besides Maidenhead Bridge, the bridges so maintained were at Abingdon and Lechlade; that at the latter place being known as St. John's Bridge.

A COPY OF THE "EIKON BASILIKE" FROM AN ESSEX CHURCH.

BY EDWARD ALMACK.

OPPPOSITE is the reproduction of a portion of the binding of a copy of "Eikon Basilike," which belonged to Edmund Cole, of Wardens Hall, in the county of Essex. The edition is No. 61 in the bibliography of the "Eikon," and I venture to quote the description there given of it:

Description:—1 blank leaf. Recto of next leaf blank. On verso is full page engraving of Royal Arms ("W. Hollar fecit"). Full page engraving, showing bust of Charles I. on pedestal ("A Hertocks fecit"). Verso blank. Title page: "BASILIKA. | THE WORKES | OF | King Charles | THE MARTYR: | WITH | A COLLECTION | OF | DECLARATIONS, | TREATIES, | And other PAPERS concerning the Differences | BETWIXT | His said Majesty | AND HIS | Two Houses of Parliament. | LONDON, | Printed by James Flesher for R. Royston, Book-seller to | His most Sacred MAJESTY. MDCLXII. | A 3." Verso blank. Royston's Dedication to Charles II. Verso blank. License to Royston to print (see p. 119). Verso blank. Title page: "THE WORKES | OF | King Charles I. | DEFENDER | OF THE | FAITH. | WITH THE | HISTORY | OF HIS | LIFE: | AS ALSO | OF HIS TRIALL | AND | MARTYRDOME. | JOH. 10. 32. | For which of My Good Deeds? | LONDON, | Printed by James Flesher for R. Royston, Book-seller to | His most Sacred MAJESTY. MDCLXII." On verso is short Contents. Contents, 2 leaves. Life of Charles I. (Perinchief's), pp. 1-120. Short Title page: "EIKON BASILIKE. | THE | POURTRAICTURE | OF HIS | SA-

A COPY OF THE "EIKON BASILIKE."

CRED MAJESTY | IN HIS | SOLITUDES and SUFFERINGS. | q 2." Verso blank. Double page plate of the King kneeling, with a crown of thorns in his right hand (engraved by A. Hertocks). Text of *Eikon* pp. 1-151, ending "Vota dabunt quæ bella negârunt. | FINIS." Verso of 151 blank. The Newcastle Papers, pp. 155-89. Verso of 189 blank. "PRAYERS | USED BY KING CHARLES | IN THE TIME | OF HIS TROUBLES | AND RESTRAINT." Verso blank. Text of Prayers (7), pp. 193-8. Then follow the Messages for Peace, His Majesty's Declarations, His Majesty's Letters, His Majesty's Speeches and History of his Trial, pp. 199-458, [ending with an eleven-syllabled epitaph to Charles I.] The Death Warrant, with the names of those signing it, is printed in red. On recto of next leaf is the epitaph, "M. S. | Sanctissimi Regis & Martyris, Caroli Primi." | etc. Verso blank. "*An Elegie upon the Death of Our Dread Sovereign Lord King | CHARLES the MARTYR.*" | 1 page, ending "*THE END.*" Verso blank. Title page: "A | COLLECTION | OF | DECLARATIONS, | TREATIES, | AND OTHER | Principal Passages concerning the DIFFERENCES | BETWIXT | King Charles I. | AND HIS | TWO HOUSES OF PARLIAMENT. | Clearly Manifesting | The Justice of His Cause. | His Sinceritie in Religion. | His Constant Endeavours for Peace. | *Bona agere, & mala pati, Regium est.* | (A block, showing an eagle and her young brood. Encircling the block are the words 'PRO LEGE ET PRO GREGE.') | London, Printed by *James Flesher* for *R. Royston*, Book-seller to His | most Sacred MAJESTY. MDCLXII." On verso is short Contents. "*THE PREFACE,*" 2 leaves. On verso of second and following leaf is Contents. Text of Declarations, etc., pp. 1-733, ending "FINIS." Verso of 733 blank. Following p. 51 is a double-page plate headed "The Parable of Iotham;" and after p. 412 is a double-page plate of "The Goodly CEDAR," being "the Church Catholick." "An Historical Table of both Volumes." 2 leaves, ending "THE END." Flesher's colophon. Verso blank. 2 blank leaves. Chapter 28 (of *Eikon*) is numbered in Contents and in text.

I purchased this particular copy at Sotheby's in the February of last year. The catalogue called it "presentation copy to Sir Edmund Cole, with inscription stamped on upper covers," I cannot make the inscription bear this out, and I doubt if the reader will be able to do so. What I take it to mean is that Edmund Cole—I cannot find he was ever knighted—presented the volume. Doubtless this was one of the copies given by Charles II. to his father's

NOTES AND QUERIES.

loyal adherents, and it is very likely that Cole gave the work, which doubtless he revered, to his parish church. Perhaps some Essex reader can tell us something as to this.

As is well known, the book was frequently to be found in parish churches up and down the country. Of this very edition of which we are speaking there is still a copy in Eaglescliffe parish church, Durham, whilst another copy exists in the neighbouring parish church of Stanhope. This latter is inscribed "This Booke belongeth to the Parish of Stanhop in Weredale December 1, 1664 p. 1lb. 13sh. 6d." The copies were chained. Both livings were held by Isaac Basire, who was chaplain to King Charles I. From Walker's "Sufferings of the Clergy" we learn that "in the time of the rebellion" Basire "was sequestered, pursevanted, plundered and forced to fly, first to his Majesty at Oxford afterwards from place to place here in England, and, at last, abroad into foreign countries."

Thomas Wright in his history of Essex describes Wardens Hall as a large and handsome edifice of brick, standing about half a mile southward of the church. The name "Wardens" is supposed to be a corruption of "Wantons," the owners in the fourteenth century having been a family of that name. In 1634 the property passed from John Bocket to Robert Cole, an esquire of the King's body; he died in 1652, and was succeeded by his eldest son Edmund, the donor of this volume.

NOTES AND QUERIES.

A LONDON WILL—THE ROLLS CHAPEL.—By his will, dated 7th April, 1474 (P.C.C. Wattys, fol. 16), Simon Raynold, of the parish of St. Dunstan in the West, desires to be buried within the priory church of St. Peter at Dunstable. He leaves a legacy to the high altar in the church of St. Dunstan, Fleet Street. He also leaves 10s. to the repair of the windows of the chapel of the Holy Spirit, without Temple Bar; 10s. to Alice Clerke, a poor woman dwelling in Chancery Lane; and 20s. to the repair of the ornaments of the chapel of the Blessed Mary of the House of Converts, the Rolls Chapel.—R. GARRAWAY RICE.

SIR MARTYN CATELYN.—Can any reader unearth for me Sir Martyn Catelyn, of Norfolk, Suffolk, or Essex, beheaded for taking the King's side? He would be one of the members of the ancient Catelyne, Catlyn family (spelt variously), branches of which lived at Kirby Cave, Blofield, Norfolk; Woolverstone Hall, co. Suffolk; and Saffron Walden, Essex. The registers of these places I possess, but no trace of Sir Martyn!

NOTES AND QUERIES.

I believe him to be a son or brother (probably brother) of Sir Nathaniel Catelnye, Recorder of Dublin, son of Richard Catelnye, esq., of Woolverstone Hall, co. Suffolk, but I want the proof.

I should be most grateful for any clue to this person, or for any clue to any individual of the name of Martyn Catelyn who lived at Saffron Walden, co. Essex, in 1625; no such person was baptized, married, or buried there. Also if anyone possessing portraits or jewels belonging to the Catlyn family would let me know, I should be very glad.—X. Y. Z.

ST. DUNSTAN'S HALL, FETTER LANE.—The Queen recites that Edward VI., under the seal of the Court of Augmentations, on 18th August, in the second year of his reign, let to William Honnyng, esq., for forty-one years, a messuage, tenement, or mansion called "Saint Dunstone's Hall in Fewter Lane," in the parish of St. Dunstan in the West, and lately in the tenure of the churchwardens of that parish, and also a messuage or tenement in the same parish formerly in the tenure of the fraternity of the Blessed Mary, founded in St. Dunstan's Church. Richard Tothill and Bartholomew Brokesbye had obtained the remainder of the lease, and, surrendering it, have fresh letters patent, dated 18th July, 20 Elizabeth, A.D. 1578. (Patent Roll, 20 Eliz., pt. 2, m. 12.)—P. R. O.

WHAT IS AN "INSHIP" OR "INNSHIP"?—On page 245 of the current volume you were good enough to insert a query of mine asking for an explanation of the word "inship." Since then I have come across the word again in Wiswould's "Account of the Charities . . . of St. Pancras, 1863," p. 28. In the course of his notice of Cleeve's charity he says that in 1724 the land which was charged with the payment of the annual sum which constituted the benefaction formed a part of the estate of John Procter, doctor of physic, situate "in the hamlet or inship of the Pinder of Wakefield," in the parish of St. Pancras. This is probably the same estate as that referred to in my former query, though the owner in 1713 was Henry Procter.—R. B. P.

DANIEL SCOTT, LL.D., A HERTFORDSHIRE MAN.—As hitherto there has been some doubt concerning his family, and recent researches having brought to light the following facts, the same are worth noting. He was the son of Daniel Scott, a merchant of Thames Street, London, by his second wife, Mary. His father was the fifth son of Samuel Scott, of Little Hadham, co. Herts.

Christopher Scott, of Hatfield Broad Oak, co. Essex. Will, 1640. Had issue—

John (mar. Rebecca), of Stortford Park. Died 1663; buried in Bishops Stortford Church. Will reg. Alderton 160. Had issue—

Samuel (mar. 1st, Mary; died 1662), of Little Hadham. Died 1672. Will reg. Ricketts 320. Had issue—

1. Thomas, of Hadham Hall.
2. John, citizen and salter of London.
3. Daniel (mar. 1st, Elizabeth; buried at St. Michael's, Crooked Lane. 2nd, Mary; living in 1742), merchant of London. Born at Little Hadham 1653; died 1730; buried at St. Michael's, Crooked Lane, London. Will reg. Auber 246. Legacy to Isaac Watts, D.D. Had issue—

REPLIES.

1. Thomas (by 1st wife, Elizabeth), minister, of Norwich. Born 1680; died 1746.
2. Daniel, LL.D. (by 2nd wife, Mary). Buried at Cheshunt 1759.
4. Joseph, of Bishops Stortford. Born 1657; died 1735.

T. W. S.

AN EARLY HERTFORDSHIRE RAILWAY.—Will anyone inform me where I can find an account of an overhead railway from Cheshunt village to the banks of the Lea? It was used for carrying agricultural produce to the riverside for conveyance in barges to London and elsewhere. The date was, I believe, about 1820.—W. P.

REPLIES.

BEDDINGTON AND CARSHALTON (p. 98).—There is a sad mixing up of Carew's mansion at Beddington and Carshalton Park. Beddington House and Park came into the possession of Sir Nicholas Carew (or De Carrow, keeper of the privy seal, and executor of Edward III.), by his marriage with Lucy, widow of Sir Thomas Huscarle, about 1360, and, with a brief interval, it belonged to a Carew for five centuries. Another Sir Nicholas Carew was for a while one of the favourites of Henry VIII., who made him master of the horse and a knight of the garter; but falling into disgrace (Fuller, on the authority of a family tradition, says in consequence of returning a sharp answer to some opprobrious remarks of the King, with whom he was playing bowls) he was charged with engaging in the conspiracy to seat Cardinal Pole on the throne, and beheaded on Tower Hill, March 3rd, 1539. His estates were forfeited, but the attainder was reversed by Elizabeth in 1554, and the estates restored to Sir Francis Carew, only son of Sir Nicholas. Sir Francis built a new manor house on a splendid scale, and in it he on two occasions (August 1590 and 1600) entertained Queen Elizabeth at great cost, and "with many curiosities."

The old mansion, with the exception of the hall, was pulled down, and a new one erected on its site, by Sir Nicholas Carew, 1709. In 1780 the estate, in default of direct issue, passed by will to the descendant of a female branch of the Throckmorton Carews, Richard Gee, esq., who took the name of Carew. In passing to Mrs. Gee, Beddington became disconnected from the Carew family; a brief note from a Chancery report will record its severance from the grand old name of Carew. The Mr. Carew who had succeeded to the estates having contracted debts "to the extent apparently of £350,000," so it is stated, and executed disentailing deeds and mortgages, and a settlement that was disputed, an Act of Parliament was obtained in 1857, vesting the property in trustees, who under its powers have sold the greater part of the estates and discharged the debts.

Beddington House, with about twenty-two acres of ground, was pur-

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chased by the Corporation of the Asylum for Female Orphans, Westminster Bridge Road, for £14,500. The park, with its stately avenues, now looks decayed and desolate. The hall is well represented in Nash's "Mansions." The church contains some fine brasses and many tombs of the Carews. When the Rev. Alexander Henry Bridges, M.A. of Oriel College, Oxford, and lord of the manor, entered the living, he bought up a large parcel of land that had been plotted out, and a road run through, for building. The Rev. H. A. Hodgson, M.A. of Clare College, Cambridge, is rector.

Carshalton Park belonged successively to the Ellynbridge, Burton, Hoskyns, and Scawen families. Thomas Scawen had designs for rebuilding the house made by James Leoni in 1722, but, owing to the cost, very wisely abandoned the idea. Leoni published his designs in his edition of Alberti's "Architecture." The estate was afterwards sold for, it is said, less money than was expended on the brick wall of the park, which wall is two miles in circuit, lofty, and very well built; and the great iron gates are as good an example of the blacksmith's art of the reign of George I. as the wall is of the bricklayer's. These gates were the admiration of all visitors to Carshalton, and it is a crying shame that they should have to go out of the country. J. Coleman, esq. of Norwich fame, resided here for years around the seventies, and the house was occupied later by one of the Taylor family.—R. B. CANSICK, West Finchley, N.

THE BULL AND MOUTH INN, ST. MARTIN'S-LE-GRAND (p. 165).—Your esteemed correspondent, Mr. Wm. Frampton Andrews, will not mind me correcting him as to the inscription on this old posting-house. The sculptured sign, is, I am glad to say, in the Guildhall Museum, in company with other old City relics. The inscription is painted on it, in imitation of cut letters, and is as follows:

Milo the Cretonian
An ox slew with his fist
And ate it up at one meal
Ye Gods what glorious twist.

I suppose some one afterwards thought to improve on the composition of the last line, for there is added between the words "what" and "glorious" a small capital letter A. When I first noticed this sign on the building, some twenty years ago, this A was not there, which much impressed it on my memory. A small tablet underneath states that it was "Presented by The Right Hon. H. C. Raikes, Esq., M.P., Postmaster General 1887," who also at the same time gave the Museum the original sign which was on the side of the building in Angel Street, the first-mentioned one being taken from the front in St. Martin's-le-Grand. The old "Bull and Mouth" was pulled down about 1830 and its successor, called also the "Queen's Hotel," was demolished in 1887.—E. E. NEWTON, 7 Achilles Road, West Hampstead, N.W.

LONDON WINDMILLS (p. 169).—In my article on London windmills I only alluded to the obscurity which seems to hang upon the origin of the

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wind-moving machine. Whatever therefore can be found bearing, even if remotely, upon this question, cannot but be of value. In Washington Irving's account of the "Successors of Mahomet," chapter xxxiii., treating of the caliphate of Omar, is: "Among the Persians who had been brought as slaves to Medina was one named Firuz, of the sect of the Magi, or Fire-worshippers. Being taxed daily by his master two pieces of silver out of his earnings, he complained of it to Omar as an extortion. The caliph inquired into his condition, and, finding that he was a carpenter, and expert in the construction of windmills, replied, that the man who excelled in such a handicraft could well afford to pay two dirhems a day."

This takes us back to the middle of the seventh century of our era, and shows that they were known in Persia, but we have no evidence that they originated there; and they seem to have been unknown to the Greeks and Romans, being unnoticed by Pliny and Vitruvius. Perhaps, the question being raised, we may now get further information.

I may here state that I feel myself culpable in having forgotten what I had published in illustration of the scene on the brass of Adam de Walsokne, where the miller on horseback carries a sack upon his shoulders. The lines now given are from the pen of an anonymous monk of Peterborough in ridicule of the people of Norfolk:

Ad forum ambulant diebus singulis,
Saccum de lolio portant in humeris,
Jumentis ne noceant: bene fatuis,
Ut prælocutus sum, æquantur bestiis.*

J. G. WALLER, F.S.A.

In the interesting article on London windmills in the July number of the "Home Counties Magazine," Mr. J. G. Waller gives the twelfth century as the earliest period in which windmills are known to have existed. It is to be noticed, however, that Domesday Book records a mill at Brvnhelle (Brill) in Buckinghamshire, a place where a water-mill is out of the question, but where windmills exist to this day. It is certainly possible (1) that the territory included under the head of Brvnhelle may have extended beyond the limits of the present parish, or perhaps to some point on the Thame; (2) that the mill there may have been driven neither by wind nor water. An examination of the distribution of mills in Domesday for any county might throw some light on this question.

As to London mills, there is, in "Riley's Memorials," under the year 1350, a reference to the "mill in the field," which is, I have no doubt, the one whose site is marked by Windmill Street, near Piccadilly Circus.—A. M. DAVIES.

"FLORA HERTFORDIENSIS" (p. 245).—The full title of the book is "Flora Hertfordiensis: or a Catalogue of Plants found in the County of Hertford, with the Stations of the Rarer Species. By the Rev. R.

* *Vide* "Early Mysteries, and other Latin Poems of the Twelfth and Thirteenth Centuries," edited by Thos. Wright, M.A., F.S.A.

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H. Webb, M.A., Rector of Essendon, Herts, and the Rev. W. H. Coleman, M.A., formerly of Christ's Hospital, Hertford. London, William Pamplin, 45 Frith Street, Soho; Stephen Austin, Fore Street, Hertford. MDCCCXLIX."

The book contains a map of Hertfordshire, divided into twelve districts to illustrate the botanical geography. The following is an extract:

"Order—Orchidizæ.

Aceras.

NAME. From α (priv.) and κερας (ceras), a horn; in allusion to the absence of spur.

1. *A. anthropophora*, man-bearing A., or green-man Orchis. . . .
Loc. Chalk-pits and open chalky pastures, very rare. . . . P. June.

COLNE, g. near Tring. Abundantly in 1821 on 'the chalk steps' beyond Tring."—CONSTANCE TOULMIN, The Pré, St. Albans.

HIDATION OF MIDDLESEX: STANESTAPLE (pp. 232-8).—In Mr. A. M. Davies' excellent article on the hidation of Middlesex he puts a quære mark as to the modern equivalent of "Stanestaple." The following quotations from the late Mr. T. Edline Tomlins' "Perambulation of Islington," published in 1858, may supply a tentative answer—suggestive, although not conclusive: "One other parcel of four hydes of land are recorded as holden by the said Canons (of S. Paul's) in Stanestaple, which I take to be that part of the parish of Islington now known as Stapleton Hall, at Strood Green; the same also as Staplehed Hall: . . . thus affording, if my assumptions are well founded, an additional instance of inconsiderable places retaining, though frequently with some corruption and alteration, the name assigned to them in Domesday Book" (p. 57). Again: "Opposite the end of the wide street or avenue, called 'Hanley Road,' which connects Hornsey Road with this part of the parish, in a nook on the east side, stands an old house that is known as 'Stapleton Hall,' and which, about a century since, was a public house, in front of which was the following invitation to travellers:—'Ye are welcome all—To Stapleton Hall.' It has been very confidently averred by a correspondent of *Sylvanus Urban** . . . that this house took its name from its having been the abode of a Sir Thomas Stapleton. I rather believe that this house is built upon the scite of one more ancient, that was the prebendal house of *Stanestaple*, where the Canons of S. Paul's held four hides, now represented by their prebendal manor, or reputed manor, of Brownswood, which, although Sir Henry Ellis has, following some others, stated it to lye in Willesden parish, was certainly situate at this place; the name of Brownswood Lane in Rocques map, given to a lane that leads from Hornsey Wood House, coupled with the *indicia* noted by the correspondent of *Sylvanus Urban*, tend also to remove any doubt upon the subject. 'Stapleton Hall' itself lyes within the ancient boundary line of Hornsey parish. The place of Stanestaple in Domesday cannot other-

* "Gentleman's Magazine," Nov. 1784, pp. 103-4.

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wise be accounted for, unless by allowing it to represent the prebendal manor of Brownswood: its name of *Stanestaple* shews that the locality took its name originally from a Stone house and a Staple Hall" (p. 203). He then proceeds to quote Anthony à Wood to show that in early times houses would be named from any novelty or peculiarity in their construction. Thus, the first house built of stone, when the universal material for the other houses was wood, would be called "Stane-house"; while one that was secured by a staple, when a latch was the regular kind of fastening in the neighbourhood, would be called "Staple-house."
—T. P., Walthamstow.

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LIFE RECORDS OF CHAUCER, IV. Chaucer Society's Publications. Edited by R. E. G. Kirk. London, Kegan Paul & Co.

This is a splendid monument of research—patient, thorough research. Ere long, no doubt, an attractively written life of Geoffrey Chaucer will appear, in which will be embodied the facts connected with the poet, brought together in the present volume. That will be quite as it should be; but we hope, when it happens, due credit will be given to the labour of the searcher who has unearthed these valuable records. Mr. Kirk gives, and very properly gives, references to the various documents he has printed, and we know that it is not unfrequent for the literary genius, in bringing out new points in history, to refer his readers to the original documents, ignoring the fact that the documents have been made accessible to him by someone skilled in finding information buried amongst the ancient archives, and able to decipher them when found.

It is obviously impossible in a short notice of a book like this to attempt the selection of any particular documents for detailed notice; but we may point out that the more important are perhaps those dealing with the immediate ancestry of the poet, the connection between his wife, Philippa, and Catherine Swynford, and the relationship existing between himself and the successive sovereigns under whose rule he lived and his consequent affluence or poverty.

Mr. Kirk proves that the poet's grandfather was Robert le Chaucer, a citizen and vintner of London and an official of the crown, who died in 1315, leaving his widow, Mary, in debt. Their son and heir was John, then a minor. John was also a citizen and vintner of London in 1342, and was the husband of Agnes; Geoffrey the poet was then a child. "Thus," adds Mr. Kirk, "we know that Geoffrey was a Londoner born and bred. . . . Geoffrey did not inherit much real estate. No doubt his parents saw that he was a lad of great promise, and gave him the best education they could, intending him for the life of a courtier rather than for that of a city merchant."

The records that Mr. Kirk has discovered, and those already known, are printed in strictly chronological order, and cover the period from 1307, when Geoffrey's grandfather dealt with land at Edmonton, to 1396, when a sum of money is delivered to Geoffrey for the use of Henry, Earl of Lancaster. Mr. Kirk does not claim that he has searched *exhaustively* for every record there may be relating to the poet; indeed he probably knows too much about our public records to make any such ridiculous claim, and he concludes an able

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preface as follows: "We may still look forward to further discoveries at the Public Record Office, and perhaps in other quarters."

DOMESDAY AND FEUDAL STATISTICS, WITH A CHAPTER ON AGRICULTURAL STATISTICS. By A. H. Inman. London, Elliot Stock. 8s.

This work is a very industrious compilation. When written with accuracy, as this has the appearance of being, a book of this nature is of inestimable value to students, but, being entirely unreadable by the ordinary public, the author does not always obtain so full a recognition of his labours as he should do. But students interested in the never-failing source of research which the Domesday Book—that link between the Saxon and Norman periods—provides, will find in Mr. Inman's apparently dry statistics much that is interesting and which will throw light upon economic history. Some interesting conclusions are drawn from a series of statistical tables which accompany the book. The first of these, being the county constitutions table, gives the percentage of the varying status of the holders of land. Most remarkable are the figures for the county of Huntingdon, which show that 66½ per cent. of the inhabitants held in villanage, 16¾ were bordars and cottars, ¾ per cent. only were sockmen and freemen, 4 per cent. were tenants in chief or mesne lords, the remarkable amount of 10 per cent. were burgesses, and 1½ per cent were priests. Upon the question of the population of England Mr. Inman has much to say. He suggests that in 1086, the date of the compilation of the Domesday Book, the population was 1,800,000, which he estimates rose to 4,000,000 before the Black Death in 1349. We know that at the time of that scourge the population fell enormously, and had only slightly recovered at the time of the Poll Tax of 1377, when he places it at 2½ to 3 millions. Much space is devoted to hidage, scutage, subinfeudation, and the decline of knight service, subjects upon which the last word has not yet been written, although they have engaged the attention of many scholars. Under the heading of agricultural statistics some very curious deductions are given as to the crops grown and the consumption of beer (shown by the amount of barley grown). With some plausibility Mr. Inman complains that the students of the Domesday Book have hitherto been devoid of a knowledge of agriculture, and consequently have dropped into many pitfalls. His illustrations of the errors that have been committed in this way by learned modern writers are curious and instructive. The great fault we have to find with this work is an aggressive want of literary style. Some of the sentences are so involved, that they require a perusal, more careful than is necessary for the Domesday Book itself, to make them intelligible.

THE ROMANCE OF A HUNDRED YEARS. By Alfred Kingston, F. R. Hist. S. London, Elliot Stock. 6s.

"The Romance of a Hundred Years" seems at first a misnomer; but no one can read Mr. Alfred Kingston's book without feeling that the contrasts between life in 1801 and life in 1900 justify the title. It is Mr. Frederic Harrison who warns us against treating the nineteenth century as the chamberlains of the King of Babylon treated the satrap Irax. Let the praisers of the past avoid the book, or, rather, let them read it and join the chorus that sings the century's praises. What a far cry it is to the days when the rustics droned out such a song as "The devil take coke and the troshin' machine," which an old man recited to me not long ago in a wayside inn! The items in the election bill on page 91 allow a liberal margin in favour of mine host; has he not found a friend in the printer?

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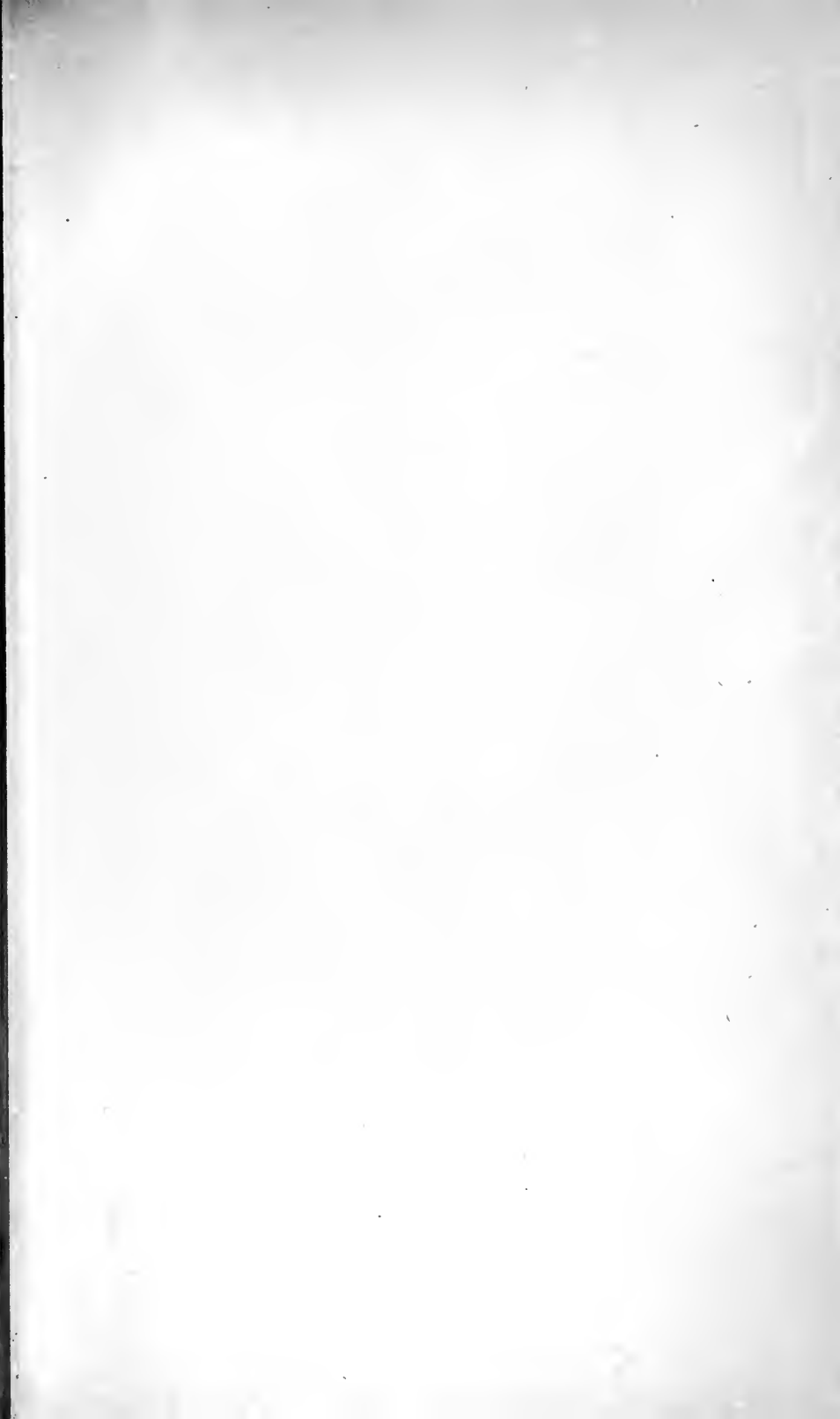
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